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which became legally practicable as the number of the commoners diminished. Bacon and Coke have both left complaints of the depopulation and decay of the country parishes resulting from the conversion of tillage into pasture. The statutes of the time are filled with similar denunciations. "Where formerly two hundred men," it was said, "supported themselves by honest labour, only two or three shepherds are now to be seen;" and we are told of a Nottinghamshire parish, "that there was not a house left inhabited in this notable lordship, but a shepherd only kept able to sell in the church." The confiscation of the abbey-lands led to an increase in the burdens that were pressing upon the peasantry. The monks had been easy masters, and a great part of their revenues had been applied to the relief of the poor. The new proprietors, "the adventurers of the Reformation," as Prof. Rogers calls them, took advantage of every pretext for getting rid of the tenancies which interfered with their new business of sheep-farming. A contention was raised, which in some cases appears to have been successful, that all the customary estates of the tenants had ceased when the rights of their ecclesiastical landlords were abolished. A still more determined attempt was made to do away with the tenant-right of the Northern counties when England and Scotland were united under the sovereignty of James I.; and the audacious scheme was justified in much the same way by a pretext that the political change had rendered the Border-service unnecessary.

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poorer population had been removed, were barely palliated by the "allowance system," under which the wages of the able-bodied labourers were supplemented by relief out of the rates, "proportionate to the number of their children or the general charges of their family." The Poor Law would, in Prof. Rogers' opinion, have devoured the whole rent of the open parishes had it not been for the development of steam power and the invention of weaving by machinery. The manufacturers were indifferent to the risk of an influx of labourers and a contingent increase of the rates; but it must be remembered that, though one burden was lightened, the workmen were still terribly oppressed by the Combination Laws, which had existed for five centuries before their worst provisions were repealed not more than sixty years ago.

We are not obliged to follow the author in his discussion of the burning questions of the day. One may join in his wish that the diffused opulence of the fifteenth century could be united with the civilisation of our own time, without agreeing with all his theories as to primogeniture and entails, and the taxation of urban ground-rents. The book is written, on the whole, in a kindly spirit, though its language is somewhat exuberant in strength or violence; but it might have been as well to have employed less vivid denunciation of the dead men and women whose descendants are taking part in the labours and reforms of to-day. The Church and aristocracy, the statesmen and the lawyers, are all impartially reprimanded, and perhaps the most severe rebuke is reserved for all the dynasties that have ever ruled in England; our Constitution, we are told,

"has been wrested from the several families who have been permitted, from time to time, to be at the head of affairs, and have one and all conspired against the welfare of those who have endured them, till, more frequently than any other people, the English have deposed them and driven them away."

It is hardly worthy of the writer's robustness "to think so brain-sickly of things." We turn with pleasure to those parts of the work where his fervid spirit has enabled him to picture for us the stirring scenes of mediæval life. One of the best descriptions deals with the journeys from Oxford to London and back of a bailiff in quest of the best foreign mill-stones. The incidents are taken from the accounts of the Manor of Cuxham for the summer of 1331. Five gallons of claret are consumed between merchant and customer before the luck-penny is handed over. The goods are brought home by water, the Thames being the most convenient highway for the carriage of all kinds of merchandise.

"Dues are claimed for wharfage and murage, tolls for maintaining the banks and the city-wall. The vessel with its freight passes up the river through the swans and salmon fisheries and the Forest of Windsor."

At Maidenhead the boat pays a second murage, perhaps because the jurisdiction of the City over the Thames extended to this neighbourhood. Then it passed along the horse-shoe of the Thames as far as Henley, beyond which it is probable that the navigation of the river did not at that time reach, at least in summer. Here the stones are bored for the use of the

mills, and two are carried in hired carts to Cuxham. Another good description is that of "the great and famous fair of Stourbridge," which was held in a field near the Monastery of Barnwell, about a mile from Cambridge. We are told that this fair was as celebrated in its day as those of Novgorod or Leipzig. Here were assembled the merchants of the East and the West, the Easterlings from the Hanse-towns, the traders of the Levant, Venetians and Genoese and Spaniards with jennets and war-horses and iron from "the Crane of Seville." "There were few households possessed of any wealth which did not send a purchaser or give a commission for Stourbridge Fair."

The story of the coming of the Black Death, in which a third of the people perished, is worked out with great clearness and power; and we are shown how vain were the efforts to stay by legislation the necessary rise in the value of labour and the inevitable enfranchisement of the peasantry. The insurrection under Wat Tyler in 1381 was the consequence of an ill-judged attempt to restore the obligation to work upon the lords' lands, which had been commuted for a fixed rent over the greater part of the country. All this is very well explained by Prof. Rogers, who is unsurpassed in his knowledge of the conditions of life during the period of three centuries which is covered by his personal researches into the history of values and prices. In such a mass of details as is here presented to us, it is impossible that there should be no errors or omissions. The authority of Fitzherbert might be quoted against the too general statement that the lord's demesne was inclosed and occupied in severalty at the date of the earliest court-rolls; and the conclusion that there is not a manor-roll in existence which dates earlier than the last ten or twelve years of Henry III., though perhaps technically exact, does not allow sufficient authority to such records as the statement of the customs of Hales-Owen, in the reign of John, and the transcripts of rolls beginning in 1221, which are noticed in the *Custumal of Bleaden* in Somerset. But in spite of any deductions, which each reader may make for himself as to political matters, or as to the minuter details of the law, there cannot be any doubt that this is a very interesting and important contribution to the study of English history.

CHARLES I. ELTON.

English Verse. In 5 vols. I. "Chaucer to Burns." II. "Translations." III. "Lyrics of the Nineteenth Century." IV. "Dramatic Scenes and Characters." V. "Ballads and Romances." Edited by W. J. Linton and R. H. Stoddard. (Kegan Paul, Trench, & Co.)

ONLY one of these five volumes of selections from English Verse strikes us as having any special interest as a representative compilation; and that is the third of the series, the one containing the selections from lyrics of the nineteenth century. The editors—two veteran American men of letters—nowhere tell us what their purpose was in making the compilation, and in a case of the kind the purpose must count for a good deal in fixing the standard of the reviewer's judgment. If the volumes are intended for the casual reader

to open at random on the chance of finding something to entertain or delight, or elevate, or serve whatever function he expects poetry to discharge, it must be acknowledged that they form a very good anthology, excellent value for the price charged. The bias of the editors apparently is towards moral energy, pathos, and quaintness of thought, but their taste is sufficiently catholic and enlightened to recognise good things in many other veins. They are obviously most at home in the poetry of the sixteenth and seventeenth centuries, and of our own century. It is in dealing with the minor poets of their own generation that their powers of selection are seen at their best. Their choice from Richard Hengist Horne, Gerald Griffin, and W. J. Cory might alone be put forward as credentials for the fit performance of the task of making an anthology from the works of their contemporaries. Whether their taste is equally unerring in dealing with works of more recent publication might be made a question, but at least nothing is included that is unworthy of perusal, or of the reputation of any of the writers. The volume of "Translations" gathers together many pieces not generally known, and of interest in themselves, apart from their felicity as translations. From the point of view of the casual reader, intent only upon spending half-an-hour pleasantly, the only failure in the series is the volume of "Dramatic Scenes and Characters."

But if the anthology is intended as a representative anthology, it is of very unequal merit, full and satisfactory for certain periods, thin and scrappy for others; and, as we have said, only one of the five volumes would pass muster as a whole. One would infer, from the age of the editors and the character of their work, that they began to take an interest in literature about the time when the revolt against the critical judgments of the eighteenth century had passed across the Atlantic and fairly established itself; and that, going with the tide set in motion by Coleridge and Lamb, they became ardent students of pre-Miltonic English literature, but did not carry their studies farther back than *Tottle's Miscellany*, while they absolutely neglected the poetry of the eighteenth century. Of Johnson Mr. Stoddard, who writes the Introductions to the several volumes, speaks with the extravagant conventional contempt of his epoch; and the poetry of the eighteenth century is far from adequately represented in the forty pages devoted to it in one of the volumes. These Introductions justify us in treating the anthology as if it were intended to be representative. They had much better have been omitted. They are in no sense introductory; and, while they profess to be historical studies of literary "origins," both facts and opinions are obviously often second-hand and generally questionable. For example, the Introduction to the volume of "Translations," which, with the exception of a passage from Chapman's *Homer*, are taken from nineteenth-century translators, is a rambling dissertation on Surrey and Chapman and Dryden and Pope considered, not as translators, but simply as literary celebrities about whom and their lives there is a good deal to be said. If the volume had been intended to illustrate the history of translation into English verse—a by no means uninteresting subject of *dilettante*

study—such an Introduction would have been in place. We could then have complained only of its inadequacy; as it is, it is both inadequate and irrelevant. The Introduction to the "Lyrics of the Nineteenth Century" is a commonplace lament about the poetic darkness of the eighteenth, illustrating nothing but the saying that "the darkest hour is just before day." It may be remarked by the way that Mr. Stoddard puts this aphorism with curious caution—"It is so in nature, *we are told*, and it is sometimes so in art and letters." Surely one who has such hard things to say about the conventionality of the eighteenth century ought to have verified this natural phenomenon for himself, and not have rested content with a "we are told" as the basis for a figure of speech. In this Introduction to the "Lyrics of the Nineteenth Century" the editor discusses the prose fiction of the eighteenth, dismissing it with a confession that "it was not worthy of the genius of the English people"! When the "origins" of nineteenth-century poetry come to be seriously studied, it may be found that this same prose fiction thus ignominiously slighted had more influence than any other factor—certainly much more than the French Revolution, which commonly gets all the credit—in breaking the bonds of classicism, and opening up a free course for imaginative genius in verse. Mr. Stoddard's Introduction to the volume "From Chaucer to Burns" covers most historical ground, and is very much open to criticism at both ends of the history. It is written in the dithyrambic style peculiar to sketches of poetical history when the proseman tries to write in a poetical manner worthy of his subject. This is how it concludes, after an eloquent description of what "the seventeenth-century lyric" had to suffer from the Commonwealth and the Restoration:—

"All this the lyric survived; for, though its jubilant tones were hushed, it was still a voice in English Verse—a clear, sweet voice in Sedley; a low, plaintive voice in Rochester; a womanly voice in Aphra Behn. An immortal voice, for when, slumbering and murmuring in its dreams, it awoke at last in the next century, it was with a start and a cry—a sweet wild cry, a deep loud shout—the long triumphant song of the Master Singer—Burns."

In plain prose, and for the student of "origins," in which character Mr. Stoddard here appears, the advent of Burns was not quite so startling as this would imply; the lark, in fact, had left his watery nest before the Master Singer awoke from his slumbers.

The first half of the Introduction is a sketch of "the progress of English Verse from its religious and historic origins to Chaucer," containing many evidences that the sketch is not made from first-hand knowledge. It was not necessary for the enjoyment of the extracts, and it is not easy to see why the editor should have considered it incumbent upon him to furnish such a sketch. It abounds in errors, large and small. It is a large error to dismiss French influence on Chaucer with the incidental remark that "his first models were French poets, but from the first he was independent of his models," when fifteen pages in an Introduction consisting altogether of forty-one are occupied with an account of works and writers that

had no influence on Chaucer. Of smaller errors the following sentences contain specimens:—

"It is in Wace and Geoffrey of Monmouth that we first find Sabrina and Gorboduc, and Lear, and that noblest of all kingly figures—Arthur; and it was from these and the Latin poet, Walter Map, that the whole cycle of the Arthurian epic grew. And seven hundred years before Dante, and a thousand years before Milton, the genius of the groom, or monk, Layamon, had penetrated the circles of Hell."

Layamon is evidently a slip of the pen for Cedmon, but such a slip allowed to pass through the press is significant. Not till he reaches the Elizabethans is Mr. Stoddard on firm ground; and it would seem, both from what he says and from the selections made, that it is the lyric poetry that he is specially acquainted with. The anthology as a whole would have been more valuable if it had been less in bulk, and if it had not pretended to representative historical completeness.

W. MINTO.

Samoa. By George Turner. With a Preface by E. B. Tylor. (Macmillan.)

In a former work, published more than twenty years ago, Dr. Turner recorded his experience of nineteen years' missionary labour in the Pacific. From the volume before us all personal and professional narrative has been eliminated, and its pages are filled instead with notes on every subject connected with the people, their traditions and beliefs, customs and amusements, wars, manufactures, social and political order. To the comparative ethnologist the value of such notes from a competent hand is evident. Dr. Tylor, indeed, affirms that "in several passages this book illustrates more forcibly than any other certain important historical points of belief and custom." The criticism will even, we think, bear extending; for a perusal of the book not only leads to a singularly clear perception of the mental attitude of the Samoans, but enables the reader to picture accurately for himself the general character and extent of the strange civilisation, or culture, which the race had attained.

Here and there, owing, no doubt, to a laudable desire to be succinct, the author fails to make his meaning quite clear, but such condensation is a fault on the right side. Indeed, the only instance of redundancy in the volume occurs in the curious statement that "at the birth of a child only the woman and her mother were present." But a fuller explanation of matters recorded would occasionally have been helpful. Speaking of the island of Fakaofu, in the Tokelau group, the author states that the King (who is also chief priest) and the principal god, who is represented by a sacred stone, are both styled "Tui Tokelau"—i.e., King of Tokelau. This recalls, though it does not precisely parallel, the state of matters in Tonga, where (in former days) the "Tui Tonga" was the head of a family which was revered as peculiarly sacred, being probably the descendant of the original dynasty. But though supreme in religious matters (like the former Mikados in Japan) he had no temporal authority. Again, although the expressed intention of the author is to confine himself to the statement of facts,

leaving the theorising and application to others, he might have broken through his rule in certain cases—as, e.g., where he gives, without comment, half a dozen different explanations of a term or a name; for the conclusions to which his experience or philological knowledge must have led him would not be without weight. The favourite native mode of deriving a name seems to be the combination of two others—Tutuila from Tutu and his wife Ila, Savaii from Sa and Vaila, &c.—and, though often fanciful, is no doubt suggested readily from being so consonant with the genius of the language. Dr. Turner is of course familiar with, though he does not allude to, the identification of the name Savaii with the Hawaii or Hawaiki of the other Polynesian groups, the term being used to denote their Hades, or the ancestral home in the West, which has been plausibly identified with Java, or even, by one ingenious writer, with Saba in Arabia! That in Samoa and the neighbouring groups the term is not used (being replaced here by *Bulotu*) is one of the many arguments which have been adduced to prove that Samoa was the starting-point of at all events the latest emigration which peopled the groups to the eastward. The simplicity of the versions given by Dr. Turner of various myths, such as those of the origin of fire, of the regulation of the sun's course, and of the lifting up of the heavens from the earth, compared with the fuller Rarotongan, Maori, and Hawaiian versions, may also be taken as indicating the direction in which they travelled; but these comparisons are beyond the limits which the author has laid down for himself.

Among the traditions he gives, we are struck by the number of "gods"—i.e., no doubt, successful invaders—who are reported to have come from Fiji. This again suggests a migration, after a longer or shorter sojourn in Fiji, of a kindred race from the West, and it marks the period as remote, for a people is not careful to chronicle its recent defeats. The wars with Tonga are said to have ceased more than twenty generations ago; and this synchronises with a period of general movement in the Pacific some seven or eight hundred years back, to which the last great migration to Hawaii may probably be referred.

A single instance, taken almost at random, will show the great value of this book, as enabling us to place ourselves at the Samoan's point of view, and to understand the conclusions he arrives at. The word for a white man is "Papalangi"—i.e., "heaven-burster." The idea is that the sky (*langi*) is joined to the land, or sea, at the extremity of the visible horizon; there is therefore, so to speak, nothing miraculous to the Samoan in the white man's arrival, any more than in such a myth as the raising of the sky from the sea. But we must always remember that, at his present stage of mental development, ideas corresponding to our "natural" and "supernatural" can hardly be said to have a place. The white men, however, were "gods;" and it is not flattering to hear that the nightly prayer offered by the head of the family ran, "Defend us against the coming of the sailing gods, lest they bring us disease and death." The peculiar people who are always looking for the "lost tribes" have traced them to Polynesia in the "cities of refuge," said to

have existed in more than one of the groups. Dr. Turner mentions a great tree, at the foot of which the criminal was safe from the avenger until enquiry had been made; but his story is that the people, having been some time without a king, had fixed on this tree as a "protecting substitute."

A remarkable feature of Samoan life was the almost unrestricted communism with respect to food and other commodities, and they are greatly scandalised at the idea that a white man could possibly be allowed to starve in his own country. There is much that is attractive in the system, but, as Dr. Tylor points out, "they pay dearly for this good in a social state where work is unprofitable and progress is checked because the earnings of the industrious pass into the common property of workers and idlers." It is clear that in such a state of society the institution of *tabu* is very valuable, as, for instance, in protecting a crop in times of scarcity. The author testifies to "the extent to which it preserved honesty and order among a heathen people," but it is surely rather against their communism than against their heathenism that such protection was needed. It is well to reprobate all "superstitions," but this one is perhaps not more degrading or unhealthy than the sentiment which, in the mind of the London rough, draws *tabu* round the flowerbeds in Hyde Park.

Connected with this indiscriminate generosity is the profuse distribution of presents at a marriage among the families of the bride and bridegroom. The distinct nature of the contributions from each side, as well as certain customs connected with the adoption of children, recall some peculiar Fijian customs, and seem, besides, to point to the former existence of a system of exogamous families; but the author does not say that anything of the kind exists beyond such limitations on marriage as prevail among ourselves. Everyone must decide for himself as to the genuineness of the tradition that the first woman was formed by the insertion into a clay image, by its maker, of a bone (*ivi*—the author pardonably translates it a *rib*) taken from his own side. Other Polynesian authorities vouch for the story.

We can only allude to the refinement and ingenuity shown in the games described; to the veneration for the memory of saviours who have sacrificed life or dignity in the service of others; and to the pathos and humour of some of their songs and stories. The dance which winds up a house-warming is called "Treading down the beetles." The occurrence of the fable of the "Hare and the Tortoise" (the hare is represented by a fowl, the tortoise by a turtle) is curious; but we are puzzled by a myth in which one of the characters develops horns, seeing that no horned animal existed in the islands. Some information reported at second-hand from other groups is, as might be expected, of less value; and such statements as that "the natives of New Caledonia pray to the gods of other countries than their own" requires explanation. But some curious facts are reported, such as the employment of frigate birds as carriers between the islands, and the construction, in one of the Gilbert group, of fish-ponds—a wise practice known in Hawaii in ancient days, but, we believe, long abandoned.

Indirectly the volume illustrates the wide differences and equally deep-seated resemblances between the Polynesian and Melanesian races. Many, again, will find proofs of direct ancestral connexion with the continental world, and all must be struck by the similarity of man's adaptations, in all ages and places, to given circumstances. **COUTTS TROTTER.**

Fortunes made in Business: a Series of Original Sketches, Biographical and Anecdotic, from the Recent History of Industry and Commerce. By Various Writers. (Sampson Low.)

THE sketches comprised in these volumes partake partly of the character of biography, partly of that of industrial or commercial history, without completely satisfying the requirements of either.

Regarded from the biographical point of view, they are wanting—some more, some less—in both colour and continuity. We get occasional glimpses, often vivid and suggestive, of the personality and social surroundings of the subjects of the sketches. But the most vivid and suggestive of the pictures thus obtained belong to the period of struggle, or preparation. The men themselves become dwarfed and shadowy in proportion as their success and its results grow in magnitude and definiteness. Regarded, on the other hand, as history, the sketches are open to the criticism that the triumphs of inventive skill and industrial or commercial energy described in them are dealt with too much in relation to the individual effort of which they were the immediate result, and the individual opulence of which they were the cause, and too little in relation to the general process of development of which they formed parts.

In some instances the effect of comparing one sketch with another is to set up a conflict between individual claims, for the means of deciding which the reader must seek elsewhere. This is notably the case with the respective claims of Mr. Isaac Holden, with his "favourite 'square motion' machine," and of Mr. Lister, with whom "nearly all the men who have helped the machine forward in any marked degree have been associated," and who "has been, as it were, the chief controlling power," to the lion's share of the merit of having perfected the wool-combing machine. Again, in "The Fosters, of Queensbury," the reader is distinctly invited to accord to "Mr. John Foster and others" a large part of the merit which, in the account of the Salts of Saltaire, he is no less distinctly asked to concede to Sir Titus Salt alone, of having rendered possible the utilisation of alpaca wool. To a great extent, no doubt, these defects are inseparable from the plan of the work; while, in extenuation of that last referred to, it may be urged that the most competent jury of experts would, in many cases, find it a difficult, if not impossible, task "to apportion to each inventor his proper share of the merit of the invention."

With these limitations, *Fortunes made in Business* may be safely commended as furnishing the reader with a large mass of highly interesting and edifying information regarding some of the most important episodes

of British manufacturing and commercial progress.

In more instances than one popular belief as to the personal qualities most conducive to success in business might seem at first sight to be discredited by the facts narrated in the sketches. The career of Sir Josiah Mason, for instance, one of the most interesting described in the book, suggests the necessity of a proviso to the ordinary reading of a familiar proverb. Beginning life as an itinerant cake-seller, he became, in turns, costermonger, shoemaker, carpenter, blacksmith, house-painter, carpet-weaver, and manager of a "gilt toy" trade, to say nothing of an interval of letter-writing, before a happy inspiration led him to embark in the business in which he made a colossal fortune—that of a manufacturer of steel pens. The fact is that, while ultimate fixity of purpose is more or less essential to success, far more of existing poverty is probably traceable to a timid adherence to one line of business after it has been fairly tried and found wanting, than to too ready facility for changing one calling for another. A partnership, again, between a country gentleman, a Unitarian minister, and a solicitor is hardly the kind of combination from which the popular judgment would predict success in the development of a business demanding so much special knowledge and skill as the manufacture of iron. Yet it was such a combination which, as the firm of Hird, Dawson, and Hardy, founded the famous Low Moor Iron Works, the progress of which has been so great that they now work up annually some 60,000 tons of ore, and so steady that after a lapse of ninety years, during which a succession of immense fortunes have been made, the representatives of the same three families still comprise the entire proprietary. In this instance, however, it is evident that Dawson, the minister, who was a man of large scientific attainments combined with keen business instincts, had mistaken his profession. Thus we are told:—

"Mr. Dawson did not make a successful minister; his mind was too much occupied in scientific speculation and in the promotion of his material prosperity. He established some coal mines on the hillside near his chapel, and worked them with profit. It was averred that his spiritual ministrations and his commercial engagements trenched so closely upon each other that he used frequently to be found paying his colliers their wages on the Sunday morning before service; after which he would slip into the little chapel and read to his handful of hearers a few pages from a sermon-book that had been previously placed in readiness in the pulpit. He was a farmer as well as a colliery proprietor and minister of the Gospel. His hens were penned in the chapel graveyard, and the fodder for his cattle was stowed away in a portion of the chapel itself. It was no wonder that a man who had so many engagements apart from his ministry should find his congregation gradually dwindling. The Sunday attendance in the chapel was sometimes not more than half-a-dozen, and so matters went on until the Low Moor enterprise began to occupy his thoughts, when he relinquished his spiritual charge, and thenceforth was to all intents and purposes a man of business."

The literary execution of *Fortunes Made in Business* is marked by an inequality which, after making the most liberal allowance for

the fact that it is the work of several hands, seems extraordinary. While more than one of the sketches display considerable literary power, and the bulk of them are of average merit, some of them are marred by great carelessness of diction and provoking discursiveness, and one—that devoted to the revolution in the art of dyeing brought about by the discoveries of Mr. W. H. Perkins—combines confusion of thought with incoherence of language to an extent frequently fatal to intelligibility.

JAMES W. FURRELL.

The History of Old Dundee. Narrated out of the Town Council Register, with Additions from Contemporary Annals. By Alexander Maxwell. (Edinburgh: David Douglas.)

THIS book is a valuable contribution to the history of the social and municipal life of Dundee during the last half of the sixteenth and the first half of the seventeenth centuries. The materials which have been supplied by the records in the town's archives and by a transcript of the earliest volumes of the burgh register have been carefully examined by the author and condensed into separate articles, while, in the frequent quotations which are given, the quaint and pithy language of the original has been generally retained. It is true that local tradition, which has been termed the father of lies, has no place in this book, and that the reader is furnished with ample evidence for every statement made by the author. Still the perpetual recurrence in the body of the narrative of long quotations from the old documents is apt to tire the reader, despite his antiquarian or philological tastes and his love of the vernacular. To sift, condense, and frame these valuable materials into a continuous historical narrative, and to relegate his authorities to foot-notes or appendices, has formed no part of the author's plan. His general aim has been to allow the old writings to tell their own story—and a deeply interesting story it is sure to be, not only to the inhabitants of Dundee, but to all who take an interest in Scottish history. We not only gain an insight into the social life of the old burghers, but we can realise the very important part they played in events of great national concern in those stirring and eventful times. The burghers of Dundee seem, on the whole, to have lived happily under the system of paternal rule which prevailed at a time when "all recognised how needful it was for their safety and strength that the fathers of the burgh should govern with arbitrary sway, and that themselves should render a ready obedience." The magistrates were generally men who commanded the respect of the burgesses. At times we find that they were remiss in the performance of their duties, and that their authority was treated with contempt by "turbulent and insolent persons." This insubordination prevailed especially under the "injudicious and unpolitical rule" of Sir James Scrymgeour, but when he was deposed the burgesses again became law-abiding and respectful to their rulers. Indeed, the burgesses had often good reason to be proud of their chief magistrates. Sir James was succeeded by William Duncan, progenitor of the

hero of Camperdown, who filled the office with much honour; and at an earlier period the provostship was held by James Halyburton, whom his contemporary, James Melvill, has described as "that notable Provost of Dundee, and who was so highly esteemed by the Council for his great services, as well to the State as the burgh, that he was annually elected Provost for thirty-three years."

The magistrates exercised a sort of *regimen morum* with relentless severity. "The cuck-stule and the choks" were in frequent demand, whether it might be to tame the pride of a virago or to stop the mouth of a blasphemer. They endeavoured to suppress with a high hand night revelry, rioting, drunkenness, Sabbath desecration, and worse forms of immorality, with doubtful success; for "there is no evidence that the public punishment of these offences against Christian morality served any purpose of restraint, or raised the tone of public virtue." The time when May-poles and morris-dancers were encouraged had gone by; and, influenced by the Puritanical spirit which succeeded, rather than overawed by the measures which Parliament took to suppress these pastimes, the people discontinued "guising and morice dancing, and began to take their pleasures more sadly." The playfields where the inhabitants used to indulge in manly sports—particularly in the practice of archery, and to which they were wont to flock to witness, it might be the performance of Alexander Wedderburn's "Dionysius, the Tyrane," in which he "rapped the Papists, and lampooned the corruptions of the Church"—were now deserted and appropriated to other purposes.

The members of the various guilds or crafts clung tenaciously to their privileges, and stringent measures were adopted to frustrate the attempts made by "unfreemen to use the libertie and profit of the burgh;" and woe to the freeman who, against his oath and conscience, dealt with "unfreeman's guilds." At one time the home-brewed ale was in danger of being ousted from the market by the introduction of a superior beer brewed by their "auld enemies of England." This invasion of the privileges of the craft was promptly checked by the Council, who enacted that the English beer should be sold so cheaply as to yield no profit to the importers.

In a translation of the Latin Chronicles of Hector Boece, who was a native of Dundee and educated at the Grammar School, Dundee is described as a town "quhair mony virtewis and lauborius pepill ar in makying of claiith." There were, however, a considerable number of rogues, who not only manufactured shoddy, but stole the materials from which they made it. It is extremely creditable to the civic rulers of the old town to find how strenuously they endeavoured, not only to extirpate these fraudulent weavers and dyers, but to check the use of false weights and measures, and to regulate the price and quality of bread and ale, which were considered to be the principal necessities of life. The burghers of Dundee were at times sorely tried by famine, pestilence, and war. From 1587 to the end of the century there was a succession of bad harvests and great scarcity of food. Baxters and brewers refused to supply bread and ale at the prices fixed by the authorities, but the

offenders were soon taught that to strike work was a transgression of the statutes which paternal rule would not tolerate. The plague was a constant source of dread; and though they did what they could to avert its approach by adopting rough-and-ready sanitary measures, and by carefully guarding the gates to prevent the entrance of strangers, the pestilence too often made sad havoc in Dundee. The magistrates seem to have realised that the virulence of the plague was to a large extent owing to a disregard of cleanliness. We find that in 1591 a new hangman, who had been installed into office, was nominated to be the first scavenger, and furnished with a wheelbarrow at the expense of the town. This important official had also full liberty to slay all the swine he could apprehend within the burgh, "for at that time the pigs seem to have had the free run of the streets," and the magistrates resolved to put an end to this nuisance.

The bells of St. Mary's Tower too often called the burghers to arms. There is no Scottish town within the period selected by Mr. Maxwell that was so frequently sacked. In 1547 the town was spoiled and burned by the English. In 1645, when the burghers had declared for the Solemn League and Covenant, Montrose swept the town with his Highlanders, and there was another scene of fire and bloodshed. In 1651, when Dundee was almost the only town which held for the King, Monk dealt with it as Cromwell had dealt with Drogheda. It was, as Carlyle says, a grim scene of flame and blood, rage and despair.

It is impossible, within the compass of a short article, to do more than touch upon a few of the interesting details in this excellent book. It will suffice if we have succeeded in giving the reader some notion of the great value of the materials which Mr. Maxwell has brought to light, and it is to be hoped that he will be encouraged to continue his researches by the welcome which his book is sure to receive everywhere.

GEORGE R. MERRY.

NEW NOVELS.

The New Abelard. By Robert Buchanan. In 3 vols. (Chatto & Windus.)

We Two. By Edna Lyall. In 3 vols. (Hurst & Blackett.)

Omnia Vanitas: a Tale of Society. (Hurst & Blackett.)

Prusias: a Romance of Ancient Rome under the Republic. By Ernst Eckstein. Translated by Clara Bell. In 2 vols. (Trübner.)

The New Abelard displays the author's usual shortcomings with more than his usual merits. Though in places very clever, and often more than clever—sober, sensible, and high-minded—as a whole it is an inadequate handling of a badly conceived subject. To reason good-humouredly with Mr. Buchanan only rouses his resentment, and, as one finds by experience, is not likely to make him any better. So, protesting generally against his specious and pretentious moral preaching, we will merely run through a few of our notes on the book. First, be it said, he has adopted the terrible topographical form of

padding. As instances, take the long cab route across London (i. 60, and again 91). Nothing can well be more tiresome than this. The hero is a priggish clergyman, who adopts Agnosticism and founds a new Transcendental Church; the heroine is his spiritual devotee and bride, a lady of vast beauty and fortune. On one page (i. 147) we have two capital touches, the first probably unconscious. "A footpath much overgrown with grass crossed from the church porch to a door in the vicarage wall." Again, "Miss Coombe" (the Positivist leader, a character very shrewdly and drolly drawn) "glanced at church and churchyard with the air of superior enlightenment which a Christian missionary might assume on approaching some temple of Buddha or Brahma." The Rev. Ambrose Bradley, who is about to break with revelation and tradition, makes heroic and very unclerical love to Miss Alma Craik, but discovers that his first wife is still living, and living in infamy. Divorce would be painfully public, and truth painfully simple, so he writes a vague letter of renunciation to Alma. Well might she feel that "the more she read it, the more inscrutable it seemed." She is to become his inspiring Holoïse, and together they will build the Church of the Future. Their correspondence is too absurd. "In the pulpit to-day," he says, "when I missed your dear face," &c. And she: "Try to forget your great persecution." "Many more letters were interchanged." "So the days passed on." "Meantime the Bishop of the diocese had not been idle." This excellent prelate seems to have put up admirably with Bradley's insufferable impertinence and argufying, but at last got rid of him with every indulgence. The martyr travels. The French shock him. Very sensibly he says, "They are not light, but with the weight of their own blind vanity heavy as lead. The curse of spiritual dullness is upon them." He turns to the pure "brave nation." But, alas! "This muddy nation stupefies me like its beer. Its morality is a sham, oscillating between female slavery in the kitchen and male drunkenness in the beer-garden." Mr. Buchanan is very catholic and universal in his denunciations, being quite impartial on the Franco-German question. If M. Zola is "a dirty, muddy, gutter-searching pessimist, who translates the 'anarchy' of the ancients into the bestial *argot* of the Quarties [*sic*] Latin" (whatever all this may mean), poor Schopenhauer is a "piggish, selfish, conceited, honest scoundrel, fond of gormandising, and a money-grubber, like all his race." The whole of this correspondence is curious, especially the way the man keeps edging in the subject of divorce to prepare (or poison) Alma's mind for the disclosure. But it is not pretty to speak of "Gladstone flinging mud in the blind face of Milton," nay, it is rude, and silly too. Farther on Mr. Buchanan flings a little more—we will not say mud (for he is neither muddy nor piggish, like Schopenhauer, Zola, and the rest), but rose-leaves and comfits at Mr. Gladstone. It is really too bad to paint him as attending the Agnostic temple, and glowering over Bradley's great sermon in which his own Essay on Divorce is ruthlessly demolished. "The Prime Minister seemed about to spring to his feet and begin an impassioned reply, but sud-

denly remembering that he was in a church and not in the House of Commons, he relapsed into his seat and listened with a gloomy smile." Alma had endowed and, in fact, "run" the New Church, and this sermon was meant to pave the way for divorce or bigamy. Unluckily the first wife was present, and stepped into the vestry, and made herself unpleasant to Abelard and Heloise. Now here we think Mr. Buchanan shows much healthy sense and right feeling in painting the flimsy, sentimental, faltering morality of the "transcendental Agnostic," and Bradley's example may serve to open a good many eyes. Agatha Coombe saw through him clearly enough, and her arguments are clear, if not unanswerable. He "added the consciousness of sweet and painless martyrdom to that of popular success," a bitter saying, which will fit too many of our well-advertised seeders, and which explains a good deal. Bradley, in fact, "had refined away his faith till it had become a mere figment," and, in consequence, ends as a sentimental rogue. He regards bigamy as a lofty duty, and kisses the chaste Alma on a bench in Regent's Park. A secret marriage, exposure, separation, and flight follow. He travels again, saves a woman from drowning; she dies, and proves to be his wife. This episode is very dramatic and well written. He is now free, and seeks Alma, only to find her buried in an Italian convent. He retires to Ammergau, and himself dies, a convert to the miraculous and dramatic *genius loci*. We must distinctly say that there are several scenes in the book which are most powerful, most stirring, and marked by genuine and strong feeling. The comical element is not wanting in the American "Solar Biologists" and in Miss Coombe; but taking the book as a whole, as a serious manifesto against Agnosticism, it is a failure, because Mr. Buchanan, unless he too is an Agnostic, does not make his own standpoint clear enough. He owns that "he does not accept the Christian terminology," yet he says "the Agnostic will not, and the Atheist cannot, read the colossal cypher, interpret the simple speech of God." Whatever this fine talk may mean, it is evidently a bit of the "vague transcendental Agnosticism" which he is himself denouncing.

We Two is a more sober but more suggestive handling of the very same subject. Luke Raeburn and his pretty daughter Erica are professed infidels. The Rev. Charles Osmond and his son Brian (Erica's lover) are the highest type of tolerant, professed Christians. Luke (whose character and position are suggested by, but by no means copied from, those of Mr. Bradlaugh) is a noble study. He is a veritable Apostle—the St. Paul of Infidelity—in perils often, in prison often, stoned and hustled by mobs, worn down by libel suits and blasphemy prosecutions, and finally martyred by the bloodthirsty hand of a fanatic street-preacher. The girl and her home and school-life are delightful. By love and reason she is converted to Christianity, and henceforth the conflict and reconciliation of her duty to God and to her father, a most delicate theme, is worked out with singular skill. The book may be strongly recommended to serious readers, but they must not allow it to lead them astray. Intolerance, after all, is

but a noble weakness of most Church parsons, and is often but skin deep. The true sectary is no true Christian. Christians, and they are numerous even among the hyper-orthodox, are neither intolerant nor persecuting. To unclassical ladies who may wish to discuss the book in mixed society, we may as well hint that this strange name is Erica and not Erica.

"And you love me," she said. He made a hurried step towards her, but by a gesture she restrained him." With these words *Omnia Vanitas* ominously opens. The speaker is a married lady, but by p. 7 she has decided to defer the elopement *sine die*. Lady Lester is a very nice person, occupied with the amusement of flirtation and the penance of sceptical doubts. She has two lovers, a bad one, and a good one, or rather let us say a very true, honourable friend. This Sir Ralph is a man worth reading about. To us her ladyship seems to swim a good way beyond her depth and the writer's in the seas of doubt, and is naturally converted by the singular argument of her own death. This will not shock, but delight, the general reader. The book is pleasant and well meant. Here and there are some good touches, as when Lady Lester describes Miss Dunstan. "She was not a bit like a governess—she was a dear."

The power of reading romances of classical, and still more of early Christian times, is a great and singular gift which has not been vouchsafed to me. Probably it is one of the fruits of faith. Thus, of course, there was never a Colonel Newcome, but I believe all the same that his biographer knew everything about him. So far let scepticism sleep. But Prusias, and Spartacus, and Hypatia, and the rest—they are only at best lay figures. I know, I see—as the poorest scholar must see—how they are jointed together, what they are stuffed with, how much of modern putty and varnish must be applied to hide the gaps and cracks of the antique. For me *Gallus* and *Charicles* are enough, and are always delightful, as genuine schoolmasters' and torso-restorers' work. On the other hand, the thin, graceful, unpretending novelettes of the late classical storytellers are genuine too in their way. But it requires a robust faith to swallow these attempts to graft the modern complicated romance upon the essentially unromantic studies of the schoolroom. Those who have handled that sort of clay ever so little cannot believe in making bricks without straw. Galvani and the frog's leg is genuine enough, but Prusias and Hypatia are dead beyond the power of the *opus operatum* of literary priestcraft to revive them. Do your best or worst, paint scenery and sunsets which would open the eyes of the Tusculan Philistines, veil Aphrodite in decent (though strictly aesthetic) clothing, let wanton Cupido prattle up—or down—to the level of attenuated modern love-making, permit your talkative Stoic, Neoplatonist, or Bishop to *effleur* the main controversies in last month's Reviews, pile up your Latinisms, multiply your vocatives, and, alas! we but think of Livy and the grammar, and yawn. Of all books, whether of instruction or delight, the literary infidel believes only the *genuine* ones, and they are so few, and seldom the highest. Lately I have

come across nothing but Melville's *Residence in the Marquesas*, and a penny *Life of a Barmaid*, degraded by a villainous portrait of the autobiographer. But coarse and low, and ignorant as it was, it had some sparks of that real human veracity which cannot illumine Prusias with all its learning and imaginative power. For without doubt Dr. Eckstein has done his best, and done very well. The subject of the servile revolt of Spartacus is a most stirring episode, and one of very varied and, in many ways, modern interest. Of all the vast social fabric of Rome, the slave world appeals most to our curiosity, and baffles it most provokingly. Syrus and Davus are no more typical of the vast working classes than our "Arry" and "Arriett." Much shrewd guesswork has been built upon a few passages, aided by archaeology and topography; and of this Dr. Eckstein, it is needless to say, has made the best use. His foot-notes are mainly intended for the unscholarly general reader. They are useful and to the point. As an instance of his adroit introduction of obscure and out-of-the-way points we may mention the "tabulae duplices" (ii. p. 158). There is probably as much in Prusias as in *Quintus Claudius* that throws light on the successful incubation of Christianity under the Roman Empire, though the light is rather more remote. E. PURCELL.

RECENT THEOLOGY.

Introduction to the Study of Theology. By James Drummond. (Macmillan.) The Professor of Theology in Manchester New College, London (or is it Utopia?), has written a book which cannot fail to be of the highest service to candidates for the ministry of all denominations, if it were only by the respect with which it must inspire them for the subject they are undertaking to teach. The book is in three parts. The first two are short and by way of introduction to the third, which is a "synoptical view of the various branches of theology," or what is known in Germany as "Theological Encyclopaedia." But in the hope of attracting the "intelligent layman" to the book, we will confine our notice to the more general discussions at the beginning. After a preliminary section, which deals with the definition and compass of theology, there follows a chapter which was well worth writing and is well worth reading, on the "Importance of Theological Study." Theology, it is pleaded, is an integral part of liberal culture, because no education is complete "which never climbs the higher levels of thought, or touches the diviner side of our nature," but which leaves us a prey to one or other of two intellectual vices—accepting without consideration the traditional creed of a party, or rejecting without anxious reflection the claims of religion altogether, at the bidding of the most recent hypothesis in science or criticism. For the minister it is necessary, not only on this general ground, but also because he may have professionally to maintain its claims, and for that he must have exact knowledge and trained faculty. Many will sympathise with Dr. Drummond when he says, "the vulgar and vapid declamation with which dogmas are defended in some quarters is simply blasphemy against the Spirit of truth." A third section in this first part discusses the essentials of theological study. They are, in Dr. Drummond's opinion, unfettered freedom in the pursuit and utterance of truth, and a religious spirit without which it is impossible to understand religious questions. The second part contains a few pages on the relation

of theology to other studies. The candidate for a theological degree in Utopia must know Greek and Latin not only as instruments of research, but because Christianity struck its deepest roots into the soil of the Hellenic and Latin worlds. He will know Hebrew, Assyrian, Accadian, Egyptian hieroglyphs, Chaldean, Syriac, Arabic, Aethiopic, and Armenian for the light they throw on religious antiquities; he must also be proficient in modern French and German and Dutch. He must know all history for its own sake, first to quicken his insight into human nature, and then to enable him to judge of existing religious parties and estimate the probability of events in the narrower field of historical theology. He must know political economy and the natural sciences; the latter, at least, in their method and results, in order that he may distinguish the *idola* of scientific men from their real knowledge, and to qualify him as a mediator between the falsehood of extreme parties. He must understand the history and principles of art, for this, too, as shape, colour, language, or music, is but one mode of the religious spirit. So equipped, he prepares to enter the sacred groves of theology. But he cannot move a step without first reckoning with philosophy. Should he decide that the mind is not a mere function of the brain, and that the will is free, then at last the door is opened to him, and he may stray through the flowery spaces of hermeneutics, symbolics, patristics, liturgies, homiletics, poimenics, and paedutics.

Judas Iscariot: an Autobiography. By James W. T. Hart. (Kegan Paul, Trench, & Co.) Judas, we learn, was a sceptic, with his heart set on pelf and place; he once forgave a bad debt and even gave alms to the debtor, whose daughter fell in love with him. Being dissatisfied with his prospects as a vinedresser, he thought to better himself by turning fisherman in Galilee. When Simon Peter and the sons of Zebedee left their nets he was promoted to be manager. The Master sent for him (we do not learn why). When he came he heard the promise of twelve thrones, and under the circumstances was glad to be called to follow, and for the time was quite half converted by the Sermon on the Mount. But a rabbi who rather sympathised with the Master pointed out that He was certain to fail—just when Judas was disgusted by finding that the usurer with whom he had deposited the price of his vineyard had been arrested as a defaulter; thenceforward he watched the Master jealously, and yet was irritated at being called a Devil. When the decision of the Sanhedrim against Him was published Judas took fright, and for the first time believed the warnings of the Passion. Between fear for himself and anger at having been made a fool of, he determined to save himself at the expense of the Master, and his resolve was clinched by being told that the ointment which he grudged already had only served to anoint His body for the burying. His fright enabled "Hanan" to bully him into accepting much less than he meant to ask for his treachery. He was brought to repentance unto death by the portents which convinced the centurion, having long ceased (in spite of the inference drawn by Whately and others from the First Gospel) to have enough faith in the Master to wish to force His hand. While he believed, it was his habit to take stock of the evidential value of the events of the day. He continued to the last to apostrophise the "silent friendly roll" transmitted to Mr. Hart by "Eubulus, Disciple of the Lord," who is careful to subjoin that if Judas had waited three days he might have repented to better purpose. It would be interesting to know if Mr. Hart thinks with the author of the Epistle of Barnabas that all the twelve were *mauvais sujets* till they were called.

Biblical Study: its Principles, Methods, and

History. By Prof. C. A. Briggs. (Edinburgh: T. & T. Clark.) Here is a theological writer, thoroughly scientific in his methods, and yet not ashamed to call himself "evangelical." The secret is that he has had a German training, and things which seem revolutionary from that eighteenth-century point of view which still predominates in England and America seem "aids to faith" to disciples of Dörner. "What peril can come to the Scriptures," asks Dr. Briggs, "from a more profound critical study of them? The peril is to scholastic dogmas and to tradition!" Again, "It is a sad mistake to suppose that the Bible can be approached only in special frames of mind and with peculiar preparation. . . . It is not to be regarded with feelings of bibliolatry, which are as pernicious as the adoration of the sacrament." Dr. Briggs is not afraid of the higher criticism, and is willing to modify his theories of inspiration in accordance with critical results. But neither is he in bondage to great critical authorities. He leaves many debated questions open, and encourages the student to read and examine for himself. One great merit of this handbook is the light which it throws on the genesis of modern criticism and exegesis; those who use it will escape the crudities of many English advocates of half-understood theories. The headings of the chapters are, "The Advantages of Biblical Study," "Exegetical Theology (the Most General Term for Biblical Study)," "The Languages of the Bible," "The Bible and Criticism," "The Canon of Scripture," "The Text of the Bible," "The Higher Criticism," "Literary Study of the Bible," "Hebrew Poetry," "The Interpretation of Scripture," "Biblical Theology," "The Scriptures as a Means of Grace." The book seems to us incomplete on its New Testament side, but some incompleteness was inevitable in a first edition. It is hostile to traditional orthodoxy, but in spirit as "evangelical" as Henry or Scott. Not the least of its merits is the well-selected catalogue of books of reference, English, French, and German, the only flaw in which we have noticed is the spelling (adopted everywhere in the book) of Ginsberg for Ginsburg. Without endorsing the author's personal synthesis of faith and science, we are sure that no student will regret sending for the book, even though it has to be added (to our own great satisfaction) that there is no trace in it of its having been written with a view to an examination.

An Old Testament Commentary for English Readers. Edited by Charles John Ellicott. Vol. IV. (Cassell.) The new volume of this Bible Commentary is of a mixed character, but the good predominates. The treatment of the Book of Job is most disappointing; the lover of poetry will turn from it with as much regret as the enlightened student. "Of course, if the Book of Job is in any sense authentic," &c. Success, no doubt, was impossible, with such a translation as the Authorised to work upon; but a commentator of a different spirit would at least have shown that he enjoyed, and in some worthy sense understood, the original. The same remark applies to the portion on the Book of Proverbs. Dr. Salmon's Commentary on Ecclesiastes is well done, though dry and somewhat over-cautious; the book seems to have an attraction for Irishmen! Dr. Plumptre could hardly help being interesting and sympathetic towards modern criticism; his Isaiah will be more generally useful than that in the Speaker's Commentary, though he provokingly stops just short of admitting a plurality of authorship, which obviously prevents an intelligible account of the course of prophetic thought. The Song of Songs is as well done as could be expected from the nature of the translation; but the commentator, Mr. Aglen, shows his full ability in the excellent Commentary on the Psalms, in which the results of wide reading are happily vivified by poetic

sympathy. In dealing with such a translation, there is not much scope for the niceties of scholarship; it would not be fair to lay much stress on the heretical opinion expressed (on Ps. cxvi. 10) that the particle *ki* sometimes follows instead of preceding the verb affected by it. Conservative scholars will regret the surrender of "Kiss the Son" in Ps. ii. 12; and, indeed, what else can the words mean? May not the boldest supposition, that of interpolation, be also the safest? "Proffer pure homage" is certainly a most unsafe rendering.

A Popular Commentary on the New Testament. Edited by Philip Schaff. Vol. IV. "The Epistle to the Hebrews, the Catholic Epistles, and Revelation." (Edinburgh: T. & T. Clark.) Of this fourth and last volume of the Popular Commentary it may suffice to say that, in scholarship, thoroughness, and complete adaptation to its purpose (which is apparently to bring the best results of recent Biblical investigation before the mind of ordinary readers), it is quite equal to its predecessors. The contributors—among whom, we notice, are Dr. Angus, of Regent's Park College, and the two Aberdeen Professors, Drs. Salmond and Milligan—are all men of competent learning, and treat their respective subjects in the most able manner. We should not, perhaps, accept all the conclusions arrived at; but opposite opinions are generally discussed in a spirit of praiseworthy fairness and impartiality. Exception, however, must be taken to a statement of Prof. Milligan, who, in giving due credit to the "negative critics" for their vindication of the authenticity of the Apocalypse, neutralises the value of his praise by the remark that they hoped by this means to be more successful in removing the Fourth Gospel from the Canon. Would it not be more generous to suppose that their object was simply truth? The Commentary, now that it is completed, may be cordially recommended for family use.

A Short Protestant Commentary on the Books of the New Testament. With General and Special Introductions. Edited by Prof. Paul Wilhelm Schmidt and Prof. Franz von Holzendorff. Translated from the Third Edition of the German, by Francis Henry Jones. Vol. III. (Williams & Norgate.) We are glad to announce the publication of the third volume of the *Short Protestant Commentary*. Of this work, which is now complete, it is not necessary here to say more than that it presents to the reader with exceeding brevity, but in general clearly and intelligibly, the results of the more advanced New Testament criticism; that its writers are all Biblical scholars of acknowledged weight and learning; and that it ought, therefore, to be acceptable to all who are interested in the scientific criticism of the Scriptures, and who are not afraid of "negative" conclusions when they are supported by calm and temperate reasoning. There are few names better known in this country than those of Profs. Pfleiderer, Hilgenfeld, and Holtzmann, and all are contributors to the present volume. It cannot, of course, be pretended that in this very brief Commentary opposite views to those held by the writers are at all adequately discussed, but there is certainly a great deal of solid learning compressed into a small compass; and the very brevity of the work should recommend it to those who have not leisure or patience for more prolix Commentaries. The scientific criticism of the New Testament during the last hundred years has obtained some results which many are inclined to regard as final; and, whether they be so or not, it is well that those results should be brought within the reach of other than students in such a compendious form as this.

Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien, nebst vollständigen Belegen aus den symbolischen

Schriften derselben von Dr. Geo. Bened. Winer. Vierte Auflage, hrsg. und ergänzt von Paul Ewald. (Williams & Norgate.) We ought to have noticed before now the publication of the fourth edition of Winer's well-known work, so indispensable to the student of dogmatics, now corrected and enlarged by Dr. Paul Ewald. It may be permitted to regret that there have not been included in it extracts from a document historically so important as the Westminster Confession of Faith, but the language, we presume, was the objection; the older Scottish Confession (Knox's) and the Thirty-nine Articles of the English Church, at least, are cited in their Latin form. Otherwise, in completeness, in form, in arrangement, and in all other respects, the work seems to be everything that the student can desire.

The Bible in Waverley; or, Sir Walter Scott's Use of the Sacred Scriptures. By Nicholas Dickson. (Edinburgh: Black.) The author of this rather curious book is not open to the charge which has been brought against the present generation—viz., that it neglects the study of the Bible, and is ignorant of all but contemporary literature. Mr. Dickson has a Covenanter's minute knowledge of Scripture, and an acquaintance with the Waverley Novels which even fifty years ago would have been noteworthy. No doubt it has been a pleasure to him to trace the close connexion between the books he loves, and to show the powerful influence which Sir Walter's early training and life-long interest in the Bible had upon his writings. In carrying out his plan he displays a good deal of ingenuity, though occasionally the resemblances to which he draws attention are rather slight; but, at any rate, he will have the satisfaction of knowing that he has made a genuine contribution to the slender stock of readable Sabbath literature at present circulating in Scottish households.

The Beauty of Nature a Revelation of God. By John Dowden. (Edinburgh: David Douglas.) Being only a sermon, Dr. Dowden's little pamphlet does not add much to the philosophy of the beautiful, but it puts in a clear and impressive way the great truth that beauty is as much a fact as size or any other quality of things; that it is a revelation of God, speaking, however, like all such revelations, only to the humble; and that it is not only a privilege, but a responsibility. We recommend the book with every good wish to the promoters of railways in beautiful districts.

WE have also received:—*Reflections in Palestine, 1883*, by Charles George Gordon (Macmillan); *The Churchman's Family Bible: the New Testament, the Commentary by Various Authors, with numerous Illustrations and two Maps* (S. P. C. K.); *Beliefs about the Bible*, by M. J. Savage (Williams & Norgate); *Gems from the Bible: being Selections Convenient for Reading to the Sick and Aged*, arranged by E. P. (Nisbet); *Sermons Preached at Ibrox*, by Joseph Leckie (Glasgow: MacLehose); *The Problem of the Churchless and Poor in our Large Towns, with Special Reference to the Home Mission Work of the Church of Scotland*, by Robert Milne (Blackwood); *Martin Luther: a Study of Reformation*, by Edwin D. Mead (Boston, U.S.: Ellis; London: Trübner); *The Clergy List for 1884* (John Hall); *The Lord's Day*; or, *Christian Sunday, its Unity, History, Philosophy, and Perpetual Obligation*, Sermons by the Rev. Morris Fuller (Kegan Paul, Trench, & Co.); *The Gospel in Paris*, Sermons by the Rev. Eugene Bersier, with Personal Sketch of the Author by the Rev. Frederick Hastings (Nisbet); *The Duality of all Divine Truth in our Lord Jesus Christ, for God's Self-Manifestation in the Impartation of the Divine Nature to Man*, by George Morris (Kegan Paul, Trench, & Co.); *Information and Illustration: Helps*

gathered from Facts, Figures, Anecdotes, Books, &c., for Sermons, Lectures, and Addresses, by the Rev. G. S. Bowes (Nisbet); *Present Day Tracts, on Subjects of Christian Evidence, Doctrine, and Morals*, by Various Writers, Vol. III. (Religious Tract Society); *How is the Divinity of Jesus depicted in the Gospels and Epistles?* by the Rev. Thomas Whitelaw (Hodder & Stoughton); *Glimpses through the Veil*; or, *Some Natural Analogies and Bible Types*, by the Rev. J. W. Bardsley (Nisbet); *Here and There in God's Garden*, by Fidelia (J. T. Hayes); *The Saviour's Call*, by the Rev. Frederick Whitfield (Nisbet); *Is All Well?* (Nisbet); *Does the Revised Version affect the Doctrine of the New Testament?* by E. F. O. Thureston (Dickinson); *The Larger Hope*, by Samuel Cox (Kegan Paul, Trench, & Co.); *Best Gift of Heaven: Faith, Hope, Charity* (John Walker); *Manuale Parvulorum*, translated into English (Dublin: Gill); *A Summary of the Ecclesiastical Courts Commission's Report*, and of Dr. Stubbs's Historical Reports, together with a Review of the Evidence, by Spencer L. Holland (Parker); *Jesus, the Comforter: a New Imitation of Christ* (Simpkin, Marshall, & Co.); *The Communicant's Daily Help*, by Walter Abbott (S. P. C. K.); *Wounded in the House of His Friends*, by F. M. (Nisbet); &c., &c.

NOTES AND NEWS.

THOUGH we are unable to give any adequate account of the celebration last week of the Tercentenary of Edinburgh University—for the details of which we must refer our readers to the *Scotsman*—yet such a memorable event must not pass by altogether unnoticed. Its two principal features, as compared with anything of the kind that could be managed in England, were (1) the strictly academical aspect of the gathering, removed equally from politics and from ecclesiasticism; and (2) the representative character of the guests from the Continent as well as from England and Ireland. It may be doubted whether so complete an assemblage of the leaders of thought has ever been brought together in our time. To give the mere list of names would fill some columns of the ACADEMY. It must suffice to say that as a rule the foreigners were received with greater warmth than the English, and of the foreigners specially Pasteur, Virchow, Helmholtz, Laveleye, and Lesseps. The enthusiasm of the students for Browning was also a notable incident.

THE Senate of the University of Glasgow has resolved to confer the honorary degree of LL.D. on Prof. Holland, Prof. Osborne Reynolds, the Rev. Mandell Creighton, and Mr. Henry Craik.

THE Berlin Academy has made overtures to Prince Bismarck with a view to his being elected an honorary member; but Prince Bismarck replied—so say the German papers—that he is astonished anyone could suppose he would become "the colleague of a Mommsen and a Virchow"!

THE librarian of the Bodleian Library, Oxford, has issued a notice inviting authors to present to the library with their photographs and engraved portraits, and to add on the back their full names and any other particulars; by "authors" are meant composers of printed books, pamphlets, magazine articles, maps, and music. His design is to form and perpetuate a portrait-gallery of literature, for which the oldest public library in the world and the second largest in the British empire would be a fitting home. It already affords room to the Hope collection of engraved portraits, the number of which is estimated at 210,000.

A CORRESPONDENT sends us the following extract from a letter of Dr. Oliver Wendell Holmes:—

"I hope one of these days I shall have to send you

a new book. I am trying to do some kind of justice to Emerson in one of those brief memoirs which it takes but a short time to read, and sometimes a good deal longer to write than the reader would suppose."

MR. A. DATCHETT MARTIN, whose recent contributions on the subject of Australian literature have attracted some attention, has just been elected a Fellow of the Royal Colonial Institute. We hear that he has an article in the press called "An Australian Novelist," which deals with the life and writings of Marcus Clarke, of Melbourne, whose *His Natural Life* made so much stir in England at the time of its appearance.

THE third and concluding volume of Mr. D. C. Boulger's *History of China* will be published by Messrs. W. H. Allen next week. The narrative of events is brought down to the recent Treaty of St. Petersburg.

IT may be as well to state that Mr. H. G. Keene's forthcoming *History of Hindustan*, announced in the ACADEMY of last week, will be limited in its scope to the strict meaning of the word "Hindustan"—India north of the Deccan. Mr. Keene's aim is to give a summary of the native annals from the earliest times to 1803, when the British first became predominant on the Jumna. It will thus contain both less and more than Elphinstone's classical work—less, as excluding the Deccan and also Sindh; more, as giving particulars not known to Elphinstone, and as coming down to a later date. It will form a demy octavo volume of about four hundred pages, and will be ready by the end of the present year.

MR. EGMONT HAKE AND MR. J. G. LEFEBRE have a work in the press called *The New Dance of Death*. Messrs. Remington will be the publishers.

THE *Contemporary Review* for May will contain a paper on "The Sins of Legislators," by Mr. Herbert Spencer, and a translation, with notes, by Archdeacon Farrar, of the newly discovered Early-Christian Document entitled "The Teaching of the Apostles," which was reviewed in the ACADEMY of last week. Owing to the interest excited by Mr. Herbert Spencer's papers, a second edition has been required of the April number of the *Contemporary*, containing the "Coming Slavery."

MESSRS. HURST & BLACKETT announce a translation of *Marshal Bugeaud's Memoirs, 1784-1849*, from his Private Correspondence and Original Documents, by the Count H. d'Iderville, in two volumes, edited by Miss Yonge.

MESSRS. CASSELL & Co. have in the press a work by Mr. W. H. Barney entitled *Life and Labours in the Far Far West*, being a description of a tour undertaken during the spring and summer of 1883 in North America. The author had many opportunities of observing the condition of agriculture, more especially in the Dominion of Canada and British Columbia. He also took special notes as to the suitability of the country as a field for emigration and for the investment of capital.

Modern Window Gardening: treated under Aspects—North, South, East, and West, is the title of a new manual for amateurs, by Mr. Samuel Wood, which Messrs. Houlston & Sons will shortly issue. It will give instructions for the culture of flowering plants specially suited to each aspect, indoor or outdoor, in town or country; and will also furnish amateur gardeners with practical information on the best modes of growing remunerative crops of fruits and vegetables.

Keep Troth, a novel in three volumes, by Mr. Walter L. Bicknell, will shortly be published by Messrs. Hurst & Blackett.

MESSRS. FIELD & TVER publish this week a

sort of companion volume to *John Bull and his Island*. It is called *Holy Blue*, and purports to have been written in French, and then "translated" into English, by one M. A. de Florian. The joke consists partly in the absurdity of the narrative, and partly in the literal rendering of French idioms.

THE first number of a new sixpenny magazine, entitled *Eastward Ho!* which is intended to enlist the sympathy of the rich for the poor, is published this week. Among the contributors are the Bishop of Bedford, Mr. G. R. Sims, Mr. W. G. Wills, and Mr. G. Manville Fenn, who begins a serial story.

THE *Yorkshire Illustrated Monthly* for May will contain an illustrated paper by Gregory A. Page on "The Cathedral of St. Stephen, Vienna," and a poem by Susan K. Phillips.

M. JUSSERAND was at the British Museum last week, passing through the press his book on Roads and Travelling in England in Chaucer's Time, and making searches for his one-volume History of English Literature. He paid a visit to Stratford-on-Avon, and was horror-struck to find the apathy existing there about the vicar's proposal to partly pull down, and enlarge, the parish church where Shakspeare's bones lie. A letter from him on the subject appeared in Tuesday's *Times*.

THE copy of the first volume of what is known as the "Mazarin Bible" in Lord Gosford's library was sold last Tuesday by Messrs. Puttick & Simpson for £500. The purchaser was Mr. Toovey.

THE sale of the Hamilton Library proper, as distinguished from the Beckford Library, will be begun by Messrs. Sotheby on Thursday, May 1, and will last for eight days. It is no less rich than the other in rare editions, in books that once belonged to famous personages, in fine illustrations, and in choice bindings. Among the chief treasures we may mention *The Book of Common Prayer*, with numerous alterations in the handwriting of Charles I., and his holograph instructions to Archbishop Laud, dated April 19, 1637, commanding him to incorporate these alterations into a liturgy for the Church of Scotland; Hector Boece's *History of Scotland*, specially printed on vellum for James V.; and the Louvain translation of the New Testament into which the Mass was introduced.

THE New Shakspeare Society's annual musical entertainment will be held on May 9 in the Botany Theatre at University College at 8 p.m. The madrigals, glees, and songs will run in chronological order from 1597 to the present day, and all will differ from those in last year's programme. Mr. James Greenhill, the society's conductor, has chosen them; and he has composed a fresh setting to "the Dirge in Cymbeline" in memory of Miss Teena Rochfort Smith, a much lamented member of the society, whose sad death from fire we recorded last September. A book of all the songs and passages in Shakspeare which have been set to music will be issued for the evening, edited in old spelling from the Quartos and First Folio by Mr. Furnivall and Mr. W. G. Stone. A list of all the settings of each piece will follow it. This has been compiled from Roffe's Handbook, &c., by Mr. Greenhill, and completed, so far as possible, by Mr. Furnivall and Mr. Harrison. In the process, the shortcomings of the British Museum collection of music, and the catalogue of it, have been painfully apparent. Some places at the entertainment have been kept for those lovers of Shakspeare or music who make early application to the hon. secretary, K. Grahame, Esq., 24 Bloomsbury Street, W.C.

For the Browning Society's musical evening in June, Miss Ethel Harraden has composed,

and will sing, a very happy setting of "Ah, love, but a day," the first canto of "James Lee's Wife." Mr. Ernest Bending will probably write at least one four-part song for some lines of "The Boy and the Angel," a duet for the songs in "In a Gondola," and two solos for other poems. He will also extemporise, on the piano, upon the "Pied Piper" and another poem. For the same evening, Mr. Furnivall has a promise of some of Abt Vogler's music from Leipzig. A conclave of Mr. E. Fluegel's musical friends has selected the piece best suited for the occasion.

THE Browning Society now numbers 212 subscribers; and two fresh Browning Societies have been lately started in the country—one at Clifton, of which Mr. Stopford Brooke, jun., is the hon. secretary; the other at Edgbaston, which gathers round Prof. Sonnenschein at the Mason College, Birmingham. Between Glasgow and Melbourne there are now twenty Browning Societies and clubs at work.

THE annual meeting of the members of the Royal Institution will be held on Thursday, May 1, at 1.30 p.m. Prof. J. W. Judd will give a discourse on "Krakatoa" on Friday, May 2.

WITH reference to the earthquake of Tuesday last, a correspondent sends us the following passage from Prof. Morley's *First Sketch of English Literature*:—

"On the 6th of April, 1580, there was a considerable shock of earthquake felt in many parts of England. It produced *A Discourse upon the Earthquake*, from Arthur Golding; *A Warning on the Earthquake*, from Thomas Churchyard; and, with a preface, dated June 19th, 1580, *Three proper and witty familiar letters lately passed between two University men, touching the earthquake in April last*. The two university men were Edmund Spenser and Gabriel Harvey."

SWISS JOTTINGS.

THE glaciers of Mont Blanc, which had been in a continuous process of retreat since 1846, have entered upon a new phase. Prof. F. A. Forel, who has been engaged in unwearied observations of Mont Blanc, asserts that the advance of the glaciers during the last four years is now a fact placed beyond dispute. He specifies as those in which the change is most observable, the so-called Mer de Glace, the Bossons, Argentières, Tour, Brenva, and Trient.

THE Swiss guides who assisted in the Graham expedition to the Himalaya have returned to their native land. Emil Boss, of Grindelwald, is a hero among his colleagues at Interlaken.

THERE will be a fortnight of almost continuous Alpine festival keeping in the autumn. From August 17 to 19 the General Assembly of the German and Austrian Alpenverein will be held at Constance; from August 23 to 25 the Swiss Alpenklub will keep its annual festival at Altdorf; and from August 24 to September 3 the International Congress of the Alpine Associations will meet at Turin.

DR. GOSSE has made further archaeological discoveries in the canton of Geneva, an account of which was given by him to the Geneva Historical Society at its last meeting. In the caves above La Muraz, on the declivity of the Grand Salève, he found undoubted remains of the men of the Bronze age. A little below these caverns lie the villages Jovi, Jovenday, and Joux, all of which names point to Roman origin. The hand of the Roman settlers is still evident in the few remnants of their buildings that have been spared by the peasants. Near Naz Dr. Gosse discovered the remains of a chapel; and, from the excavation of its tombs, he concludes that it dates from the seventh, or probably the eighth, century, the period of the earliest Christianity of the canton of Geneva.

ORIGINAL VERSE.

THE DUKE OF ALBANY.

THE following is a translation of an Arabic dirge written by Mr. Habib Anthony Salmond:—

If I be weak in excellence of learning,
And if, in praising, I be tied of tongue,
Yet when the heart with bitter grief is yearning,—
As rocks by stress of storm are rent and wrung,—
The tongue is loosened for fit woful sounding,
And pain is lightened by soft words of woe.
Oh thou! in goodness, kindness, grace, abounding!
The hand of Destiny hath laid thee low.
All the wide Empire utters lamentation
For thee, this day, fair Prince! laid in the grave;
Each sighs "Alas! no power of reclamation
To win from Death so sweet a soul we have!"
For Death upon that spirit hath descended,
Which shone as shines the Day-Star in the sky;
Our English Prince, whose soul's attire was splendid
With all which beautifies true majesty.
Teacher high-born! who taught us how to follow
The paths of virtue, wisdom, charity,
Thou leav'st our lower world, evil and hollow,
For that glad land where joy can never die.
Listen! He speaks! and by his voice is given
To know the wonders of that far-off home;
"Weep not!" he whispers, "lift your hearts to Heaven!
My Father's glory beams where I am come!"
Ah, happiest Albany! I could be willing,—
Wooing such death before my time,—to be
Quit of an earth with woe all senses filling,
From trouble, chance, and evil safe with thee.
But for the hope of thine immortal morrow,
What were life's day, with all its false delight?
Yet, trusting we shall meet—past sin and sorrow—
(Where friend with friend, lover with loved, unite)
Strengthens the mind, makes grief seem quite departed,
And brings the light back that was well-nigh lost.
Oh Queen, who bore him! Mother, broken-hearted,
Set thy faith firm on God, for God is just!
With this thy grief all thy vast realm is grieving,
From rising unto setting of the sun;
Think not alone of Albion, Queen! believing
That kingdom only is the mourning one.
Mother! thine Eastern sons, in this bereaving,
Bring pity, love, and reverence to thy Throne.

EDWIN ARNOLD.

THE FLOWER'S MESSAGE.

A WANDERER once, flower-gathering in the land,
Where erst Proserpine by the great blue sea
Made garlands of the star anemone,
Deserted the flower he looked for, close at hand,
Yet guarded from him, by a prickly strand
Of wreathed acanthus, thorns of that same tree
Men made a crown of once in Galilee,
To mock the King they could not understand.
Was it the blood-red colour of the flower
So near the thorn which crossed and interlaced it
That stayed his eager hand, with unseen power,
Bidding him leave the prize where God had placed it,
And hold more lightly every earthly dower
Which perishes when we have once embraced it?

J. B. SELKIRK.

OBITUARY.

THE Rev. John Henry Blunt, who died recently, was the author of several theological and historical works which were marked by much patient study. One of his earliest publications was an annotated edition of *The Book of Common Prayer*, which originally appeared in 1866, and of which a compendious edition was issued ten years later; it was followed (1878-80) by an

annotated Bible, in three volumes. His *History of the Reformation of the Church of England* was not sufficiently deep in original research to supersede the works of his predecessors, or to withstand subsequent competition, but it was written in a candid and moderate spirit. Mr. Blunt was best known, and will be longest remembered, as the editor of two elaborate and learned dictionaries, in the preparation of which he was assisted by many writers. The first (1870) was the *Dictionary of Doctrinal and Historical Theology*; its successor was the *Dictionary of Sects, Heresies, &c.* (1873). Until 1873 Mr. Blunt was without any other preferment than the small vicarage of Kennington, near Oxford, which is ordinarily held by some clergyman resident in the university, but in that year Mr. Gladstone removed a stigma from the Church by nominating him to the Crown living of Beverston, in Gloucestershire. After his induction to this benefice Mr. Blunt interested himself in the history of the neighbourhood, and compiled an account of *Tewkesbury Abbey* (1874), and of *Dursley, Beverston, and Some Adjoining Parishes* (1877). He will be much missed by the clergy and antiquaries of the diocese.

THE Rev. Edgar Edmund Estcourt, canon of St. Chad's Cathedral at Birmingham, died on April 17, aged sixty-eight. His work entitled *The Question of Anglican Ordinations discussed*, with a valuable Appendix of original documents and facsimiles, appeared at a time when the vexed question of the validity of English orders was fiercely debated by members of the Anglican and Roman communions, and it attracted considerable attention. It was an able, but from its nature a controversial, treatise by an erudite member of the Roman Church.

MAGAZINES AND REVIEWS.

THE "Bibliographie ancienne" division of the April *Livre* (Fisher Unwin) has but one article, but that is of a length and an excellence which leave nothing to desire. It is on German Caricature, in continuation of a former paper, but practically independent. It is abundantly illustrated, both in and out of the text, well and sympathetically written, and quite free from a merely French attitude. Indeed, the author, M. John Grand-Carteret (in whom from his name it seems as if we might put in for some share), ends by a pointed but quite just reflection on the present degradation of the art of caricature in France. The paper would do credit to any periodical. In the modern part of the number, MM. Uzanne and Drumont give excellent summaries; and the separate reviews are, though of course unequal, good on the whole. The collections of literary "faits divers" which follow show much painstaking, and ought to be widely appreciated. In so large a mass of matter, a few misprints of foreign names are quite pardonable; but we are a little surprised to find, in an article signed, and very capably signed, one of the most famous of English booksellers described as "Thomson." This is not exactly a misprint; and we are inclined to think that French bibliophiles would shrug their shoulders if they caught us speaking of Tonson's French counterpart as Barbet, or quoting Scarron's phrase about a "marquisat de Quinault."

THE article of most general interest in the *Revista Contemporanea* for March is a description of Constantinople in the seventeenth century by a priest, Octavio Sapiencia. The slave market then contained from fifteen hundred to two thousand white slaves daily; the police of the city was good, living extremely cheap, and the Turks more honest than the Greeks. A sensible paper on the state of the Spanish army, by a

Conservative general, follows, and there is also a lecture on the necessary conditions of government, by T. Reina. A poem by Campoamor in his best style, "Las Memorias de una Santa," and a brief notice of Doña Maria López de Gurre—one of the learned ladies of the Spanish aristocracy in the sixteenth century who lectured on Latin and rhetoric in the Universities of Alcalá and of Salamanca—are worth reading. Señor Díaz y Pérez continues his papers on "Las Bibliotecas en España," dealing with military libraries and those in prisons and hospitals. There is also a translation from the Italian of the Private Diary of Admiral Persano in 1860-61, by Carlos Maria Perier.

THE PRESENTMENTS AFTER MONMOUTH'S REBELLION.

UP to a recent date neither the original Presentments of the rebels at Lord Jeffreys' assizes in 1685, nor any authentic copies of them, were to be found in the British Museum, nor could the Presentments be found at the Public Record or Crown Offices. Lord Macaulay (*History of England*, vol. i., p. 641 note) seems to have been driven to resort to the letter-book containing the list of rebels convicted at the assizes which the judges sent to the Treasury. Through the instrumentality of Mr. W. Bowles Barrett, F.L.S., of Weymouth, an authentic copy of a large part of the Presentments has been added to the MSS. at the British Museum (Add. MS. 30,077). The copy is on paper, in folio size, bound in vellum, containing forty-seven pages and written in a law-hand; and was, in all probability, a contemporary copy made either for one of the judges who accompanied Jeffreys on the assizes or for an officer of the court. The copy was purchased by Mr. Barrett at a sale by auction of a library at Dorchester, and had been bought, a few years previously, among a quantity of waste-paper. In a paper read before a local society, Mr. Barrett has given some valuable facts derived from an investigation of the Presentments. They do not include the persons presented at Winchester, Salisbury, Bristol, or Wells; but they contain the names and places of residence of 2,611 persons who were presented at the assizes at Dorchester, Exeter, and Taunton as suspected of having been implicated in the rebellion, with the occupations of many of them, and the names of the constables who presented them. The presentments were made in pursuance of an order issued to the constables of the Hundreds requiring them to return the names of all persons absent from their homes at the time of the rebellion, or otherwise suspected of having taken part in it. Of the whole number presented, two-thirds, or 1,811, belonged to Somerset; less than one-fifth, or 488, to Devonshire; and less than one-ninth, or 312, to Dorset. Mr. Barrett gives a very elaborate summary of the lists, with the grounds of suspicion alleged and a statement of the occupations of the rebels. These occupations show that the rebels were not merely, as Macaulay calls them, ploughmen, clowns, and miners, but that they included shopkeepers, weavers, cloth-workers, and other artisans. At Taunton, for instance, a considerable number of the persons presented are described as combers or weavers. The rebels, however, appear to have mostly belonged to the labouring classes. At Lyme Regis only one merchant was presented; and among the 1,811 rebels presented at Taunton Mr. Barrett notes but one merchant and one gentleman. He says that the Presentments furnish little or no evidence that there were ministers of Dissenting denominations with Monmouth's army; and, with reference to the question whether many of the militia joined the

rebels, it appears that only four "trained soldiers" are specified as having deserted in Dorset, five in Devon, and none in the division of Somerset assigned to Taunton.

It must not be supposed that all the persons presented were in custody at the time the assizes were held. The Presentments show that, out of the 1,811 persons presented at Taunton, only 526 were in custody. Macaulay's statement that "the gaols of Somersetshire and Dorsetshire were filled with thousands of captives" needs considerable modification. Mr. Barrett's conclusion is that the whole number in custody at the time of the assizes (including the prisoners at Wells) did not much, if at all, exceed 1,600. Singularly enough, however, it does not appear that any of the rebels in Dorset were at large when the assizes were held. Comparing the Presentments with the Hardwicke MSS. and the summaries supplied in Roberts' Life of the Duke of Monmouth, Mr. Barrett has compiled a table showing the numbers of persons presented, executed, transported, whipped, or fined, and of those who escaped punishment. From this it appears that, out of the 1,811 persons presented at Taunton, 144 were executed, 284 were transported, 5 were fined or whipped, and no fewer than 1,378 escaped punishment. At the whole assizes there were 328 executed, 849 transported, and 33 fined or whipped. With regard to the rebels who were transported, Mr. Barrett has ascertained from papers formerly in the Plantation Office, but now in the Public Record Office, that such of them as survived were pardoned at the Revolution on the application of Sir William Young.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- AMIC, H. Au Pays de Gretchen. Paris: Calmann Lévy. 3 fr. 50 c.
FRANCE, La, dans l'Afrique occidentale, 1879-83. Paris: Challamel. 15 fr.
HUELEMAN, K. Valentin Andreä als Pädagog. 1. Th. Leipzig: Hinrichs. 1 M.
IWANOFF, A., Darstellungen aus der Heiligen Geschichte. Hinterlassene Entwürfe. 8. Lfg. Berlin: Asher. 80 M.
KLEMM, H. Beschreibender Catalog d. bibliographischen Museen v. H. K. 1. u. 2. Abthlg. Dresden: Klemm. 6 M.
SPALENY, N. Wahrnehmungen u. Erfahrungen der k. k. Truppen bei der Occupation Bosniens u. der Herzegowina im J. 1878. Wien: Seidel. 2 M. 40 Pf.
VORBILOD I. die Kleinkunst in Bronze. Wien: Hölzer. 10 M. 80 Pf.

THEOLOGY.

- LUTHERI, M., scholas ineditas de libro Judicum habitas e codice ms. bibliothecae Zvicaviensis primum ed. G. Buchwald. Leipzig: Drescher. 3 M.
RYSSEL, V. E. Brief George, Bischofs der Araber, an den Presbyter Jesus, aus d. Syr. übers. u. erläutert. Gotha: Perthes. 3 M.
SCHNEIDERMAN, G. Das Judentum u. die christliche Verkündigung in den Evangelien. Leipzig: Hinrichs. 5 M. 60 Pf.

HISTORY, ETC.

- BAERTHEN, F. Fragmenta syrischer u. arabischer Historiker. hrsg. u. übers. Leipzig: Brockhaus. 7 M. 50 Pf.
BONGHI, R. Francesco d' Assisi. Città di Castello: Lapi. 1 L. 50 c.
BULLARIUM ordinis F. F. Minorum S. P. Francisci Capucinorum. Ed. P. Damiani a Münster. Continuationis tom. 2, totius operis tom. 9. Innsbruck: Wagner. 20 M.
MARTELLI, T. La Guerra della Indipendenza italiana. Vol. IV. Turin: Roux & Favale. 8 L.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ABHANDLUNGEN der schweizerischen paläontologischen Gesellschaft. Vol. 10. Berlin: Friedländer. 32 M.
ANDER, R. Die Metalle bei den Naturvölkern, m. Berücksichtg. prähistor. Verhältnisse. Leipzig: Veit. 5 M.
BAUSCHINGER, J. Untersuchungen üb. die Bewegung d. Planeten Merkur. München: Ackermann. 1 M. 60 Pf.
HELDREICH, Th. de. Flore de l'île de Céphalonie. Paris: Fischbacher. 4 fr.
HOERNES, R. Elemente der Paläontologie (Paläozoologie). Leipzig: Veit. 16 M.
MERCALLI, G. L'isola d' Ischia ed il Terremoto del 23 Luglio 1883. Milan: Hoepli. 3 L. 50 c.
SCHMID, J. Hydrologische Untersuchungen an den öffentlichen Flüssen im Königreich Bayern. 1. Thl. München: Ackermann. 20 M.
SELENKA, E. Studien üb. Entwicklungsgeschichte der Thiere. 3. Thl. Die Blätterumkehrung im Ei der Nagethiere. Wiesbaden: Kreidel. 15 M.

SEMPER, C. Reisen im Archipel der Philippinen. 2 Thl. Wissenschaftliche Resultate. 4 Bd. I. Abth. Die Splanchnica v. J. G. de Man. C. Billow u. E. Seidenka. 2. Hälfte. Wiesbaden: Kreidel. 28 M.
SUNDMAN, G., u. O. M. REUTER. Finlands Fiskar målade efter naturen. Lfg. 1. u. 2. Helsingfors: Edlund. 5s.
SUPAN, A. Grundzüge der physischen Erdkunde. Leipzig: Veit. 10 M.
TESTUT, L. Les Anomalies musculaires chez l'Homme expliquées par l'Anatomie comparée. Leur importance en Anthropologie. Paris: Masson. 18 fr.
VERON, E. La Morale. Paris: Reinwald. 4 fr. 50 c.

PHILOLOGY, ETC.

DERKENBOURG, H. Les Manuscrits arabes de l'Escurial. T. 1. Paris: Leroux.
MEYER, W. Ueb. die Beobachtung d. Wortaccentes in der altdateinischen Poesie. München: Franz. 3 M. 60 Pf.
SUSEMIEL, F. De Carminis Lucretiani prooemio et de vitis Lysiae, Lysiae, Isocratis etc. quaestiones epitriticae. Berlin: Calvary. 1 M. 60 Pf.
YVARN, P. Odes d'Anacréon et Poesies de Sapho, traduites en Vers. Paris: Lahure. 10 fr.

CORRESPONDENCE.

THE DEATH OF WILLIAM MALET.

Brighton: April 14, 1884.

The late Mr. Eyton—*Domesday Studies: Somerset* (1880), p. 61—described William Malet as

"the hero of the Dane-stormed castle of York, of whose mysterious end much has been said, and perhaps too much surmised (see Freeman's *Norman Conquest*, iv., pp. 471, 789)."

The "surmise" to which reference is here made (though the actual references are wrong) is Mr. Freeman's discovery, based on *Domesday*, that "he died fighting against Hereward in the fens of Ely." I propose to examine the evolution and the merits of this original and ingenious theory.

It is necessary first to trace the process by which it passed through the stage of conjecture to that of demonstrated fact. It is first foreshadowed by Mr. Freeman in the third volume of the *Conquest*, where he rejects, on the strength of it, the identity of the great William Malet with the William Malet who

"died a monk at Bec, and therefore cannot be our William Malet who, as I hope to show in the next volume, died fighting in the marshes of Ely" (iii. 777).

In the next volume it is accordingly asserted that

"William Malet, who had borne the body of Harold to his first burial, and who had been the prisoner of the Danes after the taking of York, had escaped or had been redeemed from his captivity, and now came to fight and die in the marshes of Ely. Thus much is handed down to us in the great record; but romance, so busy with the names of other actors, Norman and English, has perversely forgotten to hand down to us a single tale of the deeds or the fate of the *compater Heraldi*" (iv. 472-73).

The sole evidence for this statement is quoted by Mr. Freeman in a foot-note:—

"In 133 b we find lands in Norfolk claimed by Robert Malet, who 'dicit quod pater suus eam tenuit quando *ivit in mare*, et hoc testatur hundred, et tamen non tenebat eā die quā mortuus fuit.' This certainly looks to me as if William had been indeed in the campaign in the Fen-land" (*ibid.*).

But in the final volume, conjecture, as I expressed it, is replaced by demonstrated fact. We no longer read that this "passage of the survey may lead us to think" (iv. 472) that William was at Ely, but that

"we are well pleased when the survey enables us to trace that *compater's* later fate, from the day when he became the prisoner of the Danes at York to the day when he died fighting against Hereward in the fens of Ely" (v. 39).

Now I venture to think that there are four objections to the acceptance of this ingenious hypothesis:—(1) That as there is, admittedly, no mention of William either as present at Ely, or even as in existence at any

time after "the day when he became the prisoner of the Danes in York," there is, obviously, a strong presumption that he never re-appeared on the scene, a presumption which can only be contradicted by the most direct and explicit evidence; (2) that, so far from affording such evidence, the solitary entry adduced from the survey is itself in need of explanation, and could only be supposed to refer to Ely by a most strained and non-natural interpretation; (3) that the time when William Malet's estates were lost is, in Yorkshire, carefully defined, and is invariably identified with the date of his capture; (4) that it is antecedently improbable that he should have been despoiled of any estates at the later period of the Fenland campaign (even had he been then alive), when he would only have been fighting in an adjacent country.

Such being the objections to Mr. Freeman's hypothesis, and the solitary foundation of his superstructure being an unintelligible entry in *Domesday*, it follows that, if we can explain that entry, it must fall absolutely to the ground.

The explanation which I would offer is as follows:—It will occur to any critical student of *Domesday* that in the expression "*quando ivit in mare*" there must be some error. As it stands, it suggests, if anything, the fate of those who, as in this case, would pursue a will-o'-the-wisp. But we have only to remember that, in the compilation of *Domesday*, not only, as Mr. Waters has recently reminded us—*Survey of Lindsey*, p. 4—were "the clerks usually foreigners, who were not familiar with the orthography of English names and places," but also, in our special case of Norfolk, as Mr. Eyton has acutely observed—*Notes on Domesday* (reprinted from *Shropshire Archaeological Transactions*, 1877), 1880, p. 15—

"The clerks . . . who had operated in the Eastern counties are nearly all missing [among the transcribers of the survey]. Their work was of an inferior type, and they had adopted in their MSS. an unwonted and defective system of verbal contraction. Their successors, the transcribing clerks of the Exchequer, instead of improving this department of the provincial work, have misunderstood and misrepresented it generally."

Viewing the entry in the light of these remarks, we can well understand that a foreign transcriber in 1086 might, indeed would, never have heard of William Malet's adventures at York in 1069. Consequently, as he deciphered, in the Westminster Scriptorium, the memoranda sent up from Norfolk, it would never occur to him to look for "*euuic*" in the notes on a Norfolk Manor, and, puzzled by a word which he could not make out, he "*misunderstood and misrepresented it*" as "*mare*." For such is the solution I would now offer, confirming, and confirmed by, the observations of Mr. Eyton.

The emendation is not only, from a Porsonic standpoint, probable from the space the words occupy (*euuic*—*mare*), but also recommended by the excellent sense into which it converts the passage. For we find in "*quando ivit in euuic*" (133 b) the equivalent of "*die quo . . . ivit in servitium regis*" (247), and of "*quando ivit in servitium regis ubi mortuus est*" (332 b), all of them allusions to his departure (? in the autumn of 1068) on that expedition of the Conqueror against the North from which he was never to return. After being invested with his command at York, he must have sent for his wife and children to join him, for we find them captured there with him in the autumn of 1069. The whole family being thus carried off, his interests would be left unprotected, and in the then unsettled state of the country it was natural enough that they should suffer. We accordingly learn from the *Yorkshire clamoses* that he held his estates intact "*usque Dani ceperunt illum*," &c. (*Norman*

Conquest, iv. 204), and that the despoiling then began; and this, it will be seen, just fits in with the statement in the Norfolk entry that he lost the lands at some point between his departure for the North and his death (133 b).

As to when and how he died, it is recorded in the survey that Ralph of Norfolk forfeited lands (in 1075) of which William had been possessed at his death,* which is thus at least proved to have been prior to this. But if, as I contend from the Suffolk entry (332 b), he never returned after that day when he left for the North, it may fairly be presumed that he died in captivity, and, indeed, not long after his capture, for otherwise he would doubtless have been able, like his son, to return.

In any case we have seen that it is no longer possible to accept Mr. Freeman's statement that

"the survey enables us to trace that *compater's* later fate, from the day when he became the prisoner of the Danes at York to the day when he died fighting against Hereward in the fens of Ely," and that there is the best of reasons why even "romance," in its legends of the famous struggle, should have "perversely forgotten to hand down to us a single tale of the deeds or the fate of the *compater Heraldi*."

J. H. ROUND.

"THE SACK OF BALTIMORE."

London: April 19, 1884.

Since the appearance of my review of Col. Playfair's *Scourge of Christendom* (ACADEMY, April 5) I have found that the name of the Dungarvan man who piloted the Algerines into Baltimore is given as Hackett, not Flachet, in "The Sack of Baltimore," a ballad by Thomas Osborne Davis, which is included in one of the volumes of *English Verse* recently published by Messrs. Kegan Paul, Trench, & Co. Davis, who was a member of the O'Connell party, and connected with the *Nation*, thus alludes to the retribution that overtook Hackett:—

"'Tis two long years since sunk the town beneath
that bloody band,
And all around its trampled hearths a larger con-
course stand,
Where high upon a gallows-tree, a yelling
wretch is seen—
'Tis Hackett, of Dungarvan, he who steered
the Algerine!"

J. A. BLAICKIE.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, April 23, 7 p.m. Institute of Actuaries: "Extra Mortality," by Messrs. F. W. White and W. J. H. Whitall.
8 p.m. Society of Arts: Cantor Lecture, "Some New Optical Instruments and Arrangements," I., by Mr. J. Norman Lockyer.
8.30 p.m. Geographical: "Journey from Mozambique to Lake Shirwa, and Discovery of Lake Amaramba," by Mr. H. E. O'Neill.
TUESDAY, April 23, 3 p.m. Royal Institution: "The Anatomy of Nerve and Muscle," II., by Dr. Klein.
8 p.m. Society of Arts: "The Transvaal Gold Fields: their Past, Present, and Future," by Mr. W. H. Penning.
8 p.m. Civil Engineers: "The Comparative Merits of Vertical and Horizontal Engines, and Rotative Beam-Engines, for Pumping," by Mr. W. E. Rich.
WEDNESDAY, April 30, 8 p.m. Society of Arts: "The New Legislation as to Fresh-water Fisheries," by Mr. J. W. Willis Bauld.
THURSDAY, May 1, 1.30 p.m. Royal Institution: Annual Meeting.
3 p.m. Royal Institution: "Flame and Oxidation," I., by Prof. Dewar.
8 p.m. Linnean: "Flora of Philippines and its Derivation," by Mr. R. A. Rolfe; "Embryology of the Weaver Fish (*Trachinus vipera*)," by Mr. Geo. Brook; "*Melanophrynus pratensis*," by Mr. G. C. Druce; "New Genus of *Fusida* allied to *Microbacia* of Cretaceous Age," by Prof. P. M. Duncan.
8 p.m. Chemical: "Benzylactic Acid and some of its Derivatives," I., by Dr. W. H. Perkin, jun.; "Fluorene," by Mr. W. R. E. Hodgkinson.

* "Ex istis erat W. Malet scisitus quando mortuus fuit et Comes R. quando se forisfecerit."

8 p.m. Archaeological Institute: "The Religious Symbolism of the Unicorn," by the Rev. J. Hirst; "The Scandinavian Element in the English People," by Mr. J. F. Hodgetts; "Fourteenth- and Fifteenth-Century Brasses," by Mr. J. G. Waller.
 FRIDAY, May 2, 8 p.m. Philological: "The Keltic Derivations in Prof. Skeat's Dictionary of English Etymology," by Mr. Thomas Powell.
 9 p.m. Royal Institution: "Kakaton," by Prof. Judd.
 SATURDAY, May 3, 3 p.m. Royal Institution: "Recent Discoveries in Roman Archaeology," II.—The Forum, by Mr. H. M. Westropp.

SCIENCE.

JEBB'S "OEDIPUS TYRANNUS."

Sophocles, the Plays and Fragments. With Critical Notes, &c. By R. C. Jebb. Vol. I. (Cambridge: University Press.)

AN edition of Sophocles by Prof. Jebb will be welcomed by those who believe that there is still much to be done for the Tragic Poets. Prof. Jebb's school editions of the *Ajax* and *Electra* are classical in a double sense, and he has long been ranked among the foremost Greek scholars in this country. An ambitious work by him raises great expectations in the minds of all interested in classical scholarship and in the reputation of this country in that department of study.

On opening the volume we are surprised by the modesty of the editor. His book is not to supersede Prof. Campbell's edition. That there may be *concentric* editions of the same author (to employ Prof. Kennedy's apt metaphor) is easily intelligible; but can two editions have the same *circumference* without ousting each other? Only if the one supplements the other, as some of Hermann's editions supplemented some of Elmsley's. Obviously we cannot lay much weight on Prof. Jebb's intention; his book is, besides, a model of courtesy as it is of several such virtues. Prof. Campbell's edition is in general use at the universities and in the highest forms of schools; though it has met with severe criticism, it is generally acknowledged to be a very meritorious production. A question which will occur to every student is—How far is Prof. Jebb's book an advance on its predecessor? Is the light from Oxford outshone by the light from Cambridge?

Let us begin with the text. Prof. Jebb, at the expense of much time and industry, has recollated many MSS. Everyone must admire the industry and accuracy of the editor. However, the correctness of Prof. Campbell's previous collations has not been seriously doubted; and at the mouth of how many witnesses shall a MS. reading be confirmed? The intricate question of the relations of the MSS. to each other is reserved for a later volume. Though Prof. Jebb gives us little hope of any complete solution of the problems, we may trust that something positive will have been the reward of his labours. Like Prof. Campbell, he is a conservative critic, but prints in some nine cases conjectures of his own. One of these (1091), *μη οὐ σέ γε καὶ πατριῶταν Οἰδίπουν* for *μη . . . Οἰδίπου*, is a correction of the very best kind, bestowing by an infinitesimal change sense and grammar on a passage devoid of both. The corrections of 1218 (*ὡς περ ἰάλεμον χέων* for *ὡς περιάλλα ἰαχέων*) and 1280 (*κάτα* for *κακά*) are, perhaps, of the kind to be called brilliant rather than

probable.* The rest, though less attractive, are meritorious as being original contributions to the subject. Prof. Jebb also makes a judicious selection of the conjectures of others. Prof. Kennedy's supplement, *σύμμαχον*, appears in the text at 202, Nauck's *γόνουσι* for *γονέουσι* at 1495. On the whole, however, I should not venture to call the new text a very decided improvement on that of the Oxford edition. No notice at all is taken of Nauck's *τεκμαρυνόμενος* for *ἐκμετρούμενος* (795), to which Prof. Campbell devotes a few lines, and which is entitled to a hearing from Nauck's learned defence of it. In 360, *λόγω*, a good conjecture of Prof. Campbell's (compare the Homeric *ἔπειον πεύρησμαι*), is rejected for Hartung's *λέγων*. The number of passages in which the two texts differ seriously cannot be very large.

We turn next to the notes. Writers almost invariably put some of their best things towards the beginning. We shall, therefore, form a fair estimate of the relative merits of the two editors by comparing their observations on the first twenty lines. On 1, Prof. Jebb observes, after his predecessor, that Oedipus addresses the Thebans like a stranger, that *νέα* is "last-born" not "new," and that *τροφή* is collective; he then criticises Prof. Campbell's version. "Campbell understands 'my last-born care derived from ancient Cadmus'—as though the *τροφεύς* were Oedipus. But could *Κάδμου τροφή* mean '[my] nurslings [derived from] Cadmus'?" This criticism is just, but scarcely necessary. I may observe that since Nauck's (or Bentley's) discovery that only one priest is present, it may be doubted whether *νέα* should not be rendered "young." On 2, *θοάζετε*, Prof. Campbell has a note, Prof. Jebb a note and an appendix; neither adds anything to Hermann; and, indeed, the question seems insoluble. On 3, *ἐξεστεμμένοι*, Prof. Jebb observes, "*ικτ. κλάδ. ἐξεστεμμένοι* = *ικτηρίους κλάδους ἐξεστεμμένους ἔχοντες*. Xen. *Anab.* iv. 3, 28, *διηγουμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας*." The periphrastic rendering *ικτηρίους κλάδους ἐξεστεμμένους ἔχοντες* is perhaps misleading, for we ordinarily use that periphrasis for a very different idiom; e.g., *Anab.* vii. 4, 16, *ἐσπασμένοι τὰ ξίφη = τὰ ξίφη ἐσπασμένα ἔχοντες*; *Cyrop.* i. 4, 3, *ἀνατεταμένους τὴν μάχην = τὴν μάχην ἀνατεταμένην ἔχον*. Presumably, however, Prof. Jebb really understands *στέμματα ἔχοντες* [*ἐφ'*] *ικτηρίους κλάδους*; as only then will the quotation from Xenophon be appropriate. It would be dangerous to deny the possibility of such a syntax, but surely it is unusually harsh; even Xenophon, when he explains himself (*Anab.* v. 2, 12), says, *τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς νευραῖς*. Prof. Campbell, who, like most editors, takes *ικτ. κλάδ.* as instrumental dative, but believes *ἐξεστεμμένοι* to refer to the *στέμματα* wound round the κλάδοι, cites very appositely Pind. *Nem.* 10, 93, *ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις*. It is not likely that the passages of Xenophon

* All these have been suggested before—(1) *Οἰδίπουν* by Blaydes; (2) *κάτα* by Otto (printed by Wecklein in both editions); (3) *χέων* by Burgess; (4) *ἰαλέμων* by Wecklein; similarly, (5) the conjecture on 277 is to be found in Blaydes' note; and (6) the supplement in 877 is really Nauck's. The correction (7) of 1405 is contained implicitly in Wecklein's note; the supplement (8) in 493 is a variation of Brunck's, adopted (1882) by Brandscheid. Oversights of this kind are of course difficult to avoid.

escaped his notice. On 4, Prof. Campbell observes "that Oedipus begins with a formal antithesis, and then the real antithesis (between the signs of hope and grief) is suggested to him." Prof. Jebb says, "the verbal contrast is merely between the *fumes* of incense burnt on the altars as a propitiatory offering (*Il.* 8, 48, *τέμενος βομός τε θυήεις*), and the sounds, whether of invocation to the Healer, or of despair." If there is any difference between these two notes, Prof. Campbell has in his favour the whole evidence of antiquity; for the lines became proverbial of a medley of opposite feelings or occupations (see the citations in Hermann's note, to which add Athenaeus, p. 420 f), and the idea of the medley of different things is given by *ομοῦ μὲν . . . ομοῦ δέ* (e.g., Socrates, *Eccl.* ii. 19, *ἵνα γνῶσιν ομοῦ μὲν τῆς συκοφαντίας τῶν ἑτεροδόξων τὴν ἀναίδειαν, ομοῦ δὲ τῶν ἀνατολικῶν τὸ ἐκκλησιαστικὸν ἐν Χριστῷ φρόνημα*). The notes on 7 (*ἄλλον*), 8 (*πάσι*), 9, 10 (*πρὸ τῶνδε*), come to the same in both commentaries, Prof. Campbell being the more concise. Both say the same on *στέρξαντες* (11), except that Prof. Jebb discusses Prof. Kennedy's view (to reject it). On the other hand, Prof. Jebb has a note on *ὡς θέλοντος ἄν*, a somewhat common idiom, on which Prof. Campbell is silent. To *μη οὐ* Prof. Jebb gives a note and an appendix, but he adds no instances to those collected long ago by Prof. Campbell on the *Theaetetus*. Notes on 16, 17, 18, 19, practically identical. On 20, Prof. Campbell observes, "two different market-places are mentioned by Xenophon (*Hell.* v. 2, 29) and Pausanias. But the plural is more probably simply poetical." Prof. Jebb says: "*ἀγοραῖσι*, local dative, like *οικεῖν οὐρανῷ*, Pind. *Nem.* 10, 58. [Here follows a brief description of Thebes.] (1) One of the *ἀγοραί* meant here was on a hill to the north of the acropolis, and was the *ἀγορὰ Καδμείας* (see Paus. ix. 12, 3). (2) The other was in the lower town. Xen. *Hellen.* v. 2, 29 refers to this: *ἡ βουλὴ ἐκάθητο ἐν τῇ ἐν ἀγορᾷ στοᾷ, διὰ τὸ τὰς γυναῖκας ἐν τῇ Καδμείᾳ θεομοφορίαζε*: unless *Καδμεία* has the narrower sense of 'acropolis.' Compare Arist. *Pol.* 4 (7), 12, 2 on the Thessalian custom of having two *ἀγοραί*." These notes are also substantially the same. I am aware that it is dangerous to dispute a point of Greek topography with Prof. Jebb, who more than once enlivens his commentary with valuable extracts from notes taken during his travels in Greece; but I am surprised at the inference he draws from the passage in Xenophon; if the council sat in the *ἀγορὰ* because the women were on the *Καδμεία*, surely it follows that the *Καδμεία* was not an *ἀγορὰ*. Now, what does Pausanias say? *καθότι τῆς ἀκροπόλεως ἀγορὰ σφισιν ἐφ' ἡμῶν πεποιήται*, "on that part of the acropolis where an *ἀγορὰ* has been built them in my own time"—the reign of Antoninus Pius, more than five hundred years after Sophocles' death! Prof. Jebb is not likely to be quoting at second-hand; but there is apparently no variant in the MSS. of Pausanias, nor, indeed, can one be easily imagined. I venture to think that the expression of Dio Chrysostom (i. 146, ed. L. Dind.), *ἡ ἀρχαία ἀγορὰ*, also points to the fact that there was only one ancient *ἀγορὰ*. Diodorus (xii. 70, 5), too, knows only of one. Such of Prof. Jebb's notes as I have passed over consist of information probably omitted by Prof. Campbell

because it could easily be obtained elsewhere. In the remainder, there seems to be very little difference between the two commentators; many will think that the balance, if there be any, lies in Prof. Campbell's favour.

Turning to the Introduction, one hundred pages in length, we find much that is interesting—Prof. Jebb's English style is celebrated for its beauty, and his translation is undoubtedly most successful—but very little of importance that is new. If anyone were to compare Wecklein's learned and lucid Introduction to his very unpretending *Iphigenia in Tauris*, he would be astonished at the amount of information conveyed in one-fourth of the space. Possibly Wecklein is writing on a comparatively fresh subject, while Prof. Jebb is dealing with one that is worn out; perhaps, however, we might have expected some account, or, at any rate, notice, of Clearchus' puzzle, recorded and elucidated (after a fashion) by Athenæus.

The Appendix contains one very learned note on the importance of Arcturus in the Greek Calendar; another very learned note on the Sphinx—it is on matters of this kind that Prof. Jebb displays his strength most; so by a very fine observation on ll. 899, 900, τὸν ἀθικτον γὰς ἐπ' ὀμφαλὸν . . οὐδὲ τὸν Ἀβασίαι ναόν, he points out that in 480 B.C. the Delphic oracle was ravaged, but not that at Abæ; the longest, on the performance of the "Oedipus Tyrannus" at Harvard. The rest are on matters which have perhaps had their full share of discussion. Prof. Jebb is very anxious to do justice to Prof. Kennedy, but scarcely, perhaps, succeeds. Many will think the interpretation of *μίσμα* (313) one of Prof. Kennedy's fairest contributions to the "Oedipus Tyrannus;" Prof. Jebb adopts it, but does not name the discoverer. Other views of difficulties (like the ingenious and satisfactory interpretation of *συμφόρος*, 44, 5), held for thirty years continuously by a scholar who is also a champion of novelty *in re tam fluza*, almost deserved acceptance on that ground alone. Prof. Jebb, however, only gives them a "fair and impartial hearing."

To sum up; the new edition gives at least one brilliant and certain restoration of the original text. The notes, taken as a whole, add very little to Prof. Campbell's, and repeat from him much that need not have been repeated. Possibly twenty lines taken from some other parts of the play might have yielded us more fertile results; some notes show very unusual learning (e.g., the note on *τρίδουλος* [1063], which Prof. Jebb illustrates from Theopompus, p. 277, Πυθονίην, ἢ Βακχίδος μὲν ἦν δούλη τῆς αὐλητρίδος, ἐκείνη δὲ Σιώνης ὥστε γίνεσθαι μὴ μόνον τρίδουλον . . αὐτήν);* some very careful study of the play (e.g., the note on 760, where an incongruity is discovered which seems to have escaped all previous students); but the amount of original matter throughout bears no proportion to that which is *tralatium*; and the same want of novelty is the chief defect of the Introduction and Appendices. No one will deny Prof. Jebb's book-learning and taste or general accuracy; but one may venture to hope that in the remaining volumes we shall have more of Prof. Jebb and less of previous commentators.

D. S. MARGOLIOUTH.

* Anticipated by Liddell and Scott.

PROF. VIRCHOW ON DARWINISM.

WE quote from the *Scotsman* the following translation of an address delivered by Prof. Virchow to the students of Edinburgh University last Friday in the course of the Tercentenary Festival:—

"Among the matters which have a common interest for us, I am in such cordial sympathy with you that there is only one topic on which there may seem to have been some disturbance in the happy relation which subsists between us. On that matter, therefore, you will allow me now to speak to you—I mean the position which I am supposed to have taken up towards the teachings of Darwin. The opinions which I expressed have, in some English publications, been much misunderstood. I never was hostile to Darwin, never have said that Darwinism was a scientific impossibility. But when I pronounced my opinion on Darwinism at the Association of German Naturalists at Munich, I was convinced, as I still am, that the development which it had taken in Germany was extreme and arbitrary. Allow me to state to you the reasons on which I founded my opinion. Firstly, Darwinism was interpreted in Germany as including the question of the first origin of life, not merely its manner of propagation. Whoever investigates the subject of development comes upon the question of the creation of life. This was not a new question. It is the old *generatio equivoca*, or *epigenesis*. Does life arise from a peculiar arrangement of inorganic atoms under certain conditions? We can imagine oxygen, hydrogen, carbon, and nitrogen coming together to form albumen, and that out of the albumen there was produced a living cell. All this is possible; but the highest possibility is only a speculation, and cannot be admitted as the basis of doctrine. In science it is not hypotheses that decide, but facts; we arrive at truth only by investigation and experiment. I need not say that this demand of science for proof, instead of speculation, was long ago made in England. Ever since the time of Bacon it has had a home among you. We may concede that *generatio equivoca* is a logical possibility. But it is important for you students always to bear in mind the great distinction between the construction of logical possibilities and their application in practical life. If you try to shape your conduct simply according to logical possibilities, you will often find yourself coming into violent conflict with the stern facts of existence. Let me give you an illustration. In recent times the fact of the presence of minute organisms giving rise to important processes has been recognised, not only in medicine, but in connexion with agriculture and various industries. It was of the utmost importance to determine whether these organisms originated *de novo* in the decomposing bodies, or were produced by similar pre-existing organisms, and introduced from without. A century ago it was possible to admit the spontaneous generation of microbia. But here sits M. Pasteur, the man who has demonstrated by means of direct experiment that, in spite of logical possibility, all known microbia found in decaying matter are derived from similar ancestors. No man would now be justified in practical life in acting on the possibility of a *generatio equivoca* of microbia. A physician who finds himself in presence of infectious disease among his patients, or an agriculturist whose crops are blighted, or a man engaged in the production of alcohol or sugar by fermentation, must set himself to discover what brings about the changes that he has to deal with; he must see what organisms are there which have been imported from without, and must then enquire whence they have been derived. The physician who has to combat an epidemic dare not act as if the germ were spontaneously produced in any patient. Such is the difference between logical possibilities and the practical work of daily life. Every teacher of science must lead his students to suppose that each living being that he meets must have had a father and mother, or at least one or other of them; and every scientific conclusion maintains that one generation is legitimately descended from another precisely similar. That was one consideration that led me to warn my fellow-countrymen against developing a system out of logical possibilities. At the very time when we were getting free from the chains of

former dogma, we seemed to be in danger of forging new ones for ourselves. The second question concerning Darwinism had regard to the descent of man, whether from apes, or other vertebrate animals. Was there anywhere a pro-anthropos? In regard to this question, I thought that the existence of such a precursor of man was a logical possibility, perhaps a probability. Only I found, to begin with, that it was a purely speculative question, not one raised by any observed phenomena. No pro-anthropos had ever been discovered; not even a fragment of him. I had myself long been specially occupied in prehistoric investigations to get near the primitive man. When I began these studies, twenty years ago, there was a general disposition to arrive at this discovery. Everybody who found a skull in a cave, or a bone in the fissure of a rock, thought he had got a bit of him. I wish you specially to notice that the smaller the fragment of skull, the easier it was to make it out to be the skull of the pro-anthropos. It was never thought of where the entire skull was in hand. When the upper part of the cranium alone—the calvarium without the face and the base, as in the case of the Neanderthal skull—was discovered, it was easy, by changing its horizontal position, by elevating either the anterior or the posterior part, to give the impression that it had belonged either to a being of a superior or inferior race. You can make the experiment with any calvarium. If you make a series of diagrams of skulls, placing them over each other, you may make them appear similar or dissimilar, according as you choose one or another fixed point for bringing them into relation. I should like to impress upon you that every discovery of that kind should be received with caution and scrutiny. In my judgment, no skull hitherto discovered can be regarded as that of a predecessor of man. In the course of the last fifteen years we have had opportunities of examining skulls of all the various races of mankind—even of the most savage tribes—and among them all no group has been observed differing in its essential characters from the general human type. So that I must say that an anthropological teacher has not occasion to speak of a pro-anthropos except as matter of speculation. But speculation in general is unprofitable. As Goethe says—

'Ein Kerl der speculirt
Ist wie ein Thier auf öder Heide,
Vom bösen Geist umhergeführt.'

The day before I gave the address in Munich to which I have referred, Prof. Haeckel had gone so far as to propose to introduce into our schools a new system of religious instruction, based upon the doctrine of the *Descent of Man*; and I still think it necessary to guard against the danger of constructing systems of doctrine out of possibilities, and making these the basis of general education. Lastly, I have to refer to the geological aspect of the question. This is the most important aspect of it as treated by Darwin himself; and here we must recognise that the most important advance has been made in consequence of his ideas in our understanding of the progressive development of organs in the different classes of animals. From the earliest period the organisation of man has been regarded, and can only be regarded, as an animal organisation; and therefore, from a zoological point of view, the body of a man must be regarded as belonging to the animal kingdom. That I do not wish to deny. This day ten years Liebig died. I recall his memory at this moment to repeat one of his memorable sayings—'Natural science is modest.' He meant that science should be confined within the limits of observation. Every man who goes beyond that sphere becomes a transcendentalist, and transcendentalism has always been dangerous to science."

CORRESPONDENCE.

THE EPINAL GLOSSARY.

Hampstead: April 21, 1884.

The long delay in the appearance of Prof. Skeat's second notice of my edition of the Epinal Glossary (for the first see ACADEMY, February 9) makes it desirable that I should at once make such remarks as are suggested by his criticisms, and at the same time print a list of

errors I have discovered in my transcript, so that they may be published, together with any additional ones that may be pointed out by others, in Mr. Furnivall's Index. I should be particularly pleased if the reviewer of the *New English Dictionary* in the *Athenaeum* some time ago may be thus induced to emerge from the safe shelter of anonymity, and favour us with some proofs of his assertion (dragged in for no apparent reason) that the Epinal Glossary has been very carelessly transcribed. I will begin with my *errata*.

Of the following several are certainly, and all probably, the result of letters dropping out after the proofs had passed out of my hands, two of them having already been pointed out by Prof. Skeat:—5 f 37, *bridis* (read *bridils*); 11 f 18, *accussa* (-at); 22 e 27, *ceptator* (re-); 28 a 20, *vestibulum* (-lum); 28 c 14, *ueria* (*ueneria*); 28 c 34, *undecu* (*undecunque*). The following are wrong expansions of contractions:—11 d 25, *deum* (*deum*); 17 f 22, 6, *domini* (*dei*). In 11 f 26, and 26 f 35, the star must be removed, and in 9 f 28 *loca* (noted by Prof. Skeat) must be starred, as also probably *uencnos* in 2 b 32; *gabutan*, 18 f 25 (noted by Prof. Skeat), is certainly treated as an English word in the later Glossaries, though it has a very un-English look. The remaining are:—16 b 13, *dilatatio* (*dilatatio*); 18 f 22, *differt* (*deffert*); 32, *immodicum* (*in modum*); 19 b 24, *circulum* (*cinculum*); 25 f 34, *stabilium* (-unt); 26 a 23, *serpulum* (*seripulum*); 27 e 17, *tesserarius* (*tessae*); f 21, *existate* (*exultate*); 27 d 35, *spolio* (-ia). Several of these I should not have been able to correct by the MS., but luckily they have come out quite clear in the original photograph.

I do not think that *panibus*: *sol* (18 f 25) can be an English gloss, as suggested by Prof. Skeat, for, if so, we should expect some such form as *solum*. *Sol* cannot well be anything but "sun," and, if so, the corruption must lie in the former word; I suggest as the original reading *panōpēs*, "all-seer," a well-known Greek epithet of the sun.

HENRY SWEET.

DR. BUDDENSIEG'S "WICLIF."

Inner Temple: April 16, 1884.

It would be presumption on my part to attempt to defend Dr. Buddensieg's theory of critical editing against Mr. Hessels, and I have no doubt that the learned Doctor will himself make such reply as he thinks fit. But I may perhaps be forgiven for entering a plea on behalf of those "philosophers, theologians, and dogmatists" who, like myself, do not approach a Wiclif text from the philological standpoint.

While admitting the righteousness of Mr. Hessels' lexicographical ire when he finds himself cheated of what might possibly be a missing link in the life-history of a word form, still, I would ask him to have a little charity for us who do not possess his knowledge of mediaeval Latin orthography. We poor theologians and dogmatists may grasp the meaning of *blasfemia*, but we find something uncanny, if not unintelligible, about *elus*, *ypogrypha*, *dificiones*, *sagvini*, *volumptatis*, and so forth. Besides this, I fancy the true palaeographer would like to preserve even the abbreviations of the MS. in the printed text. How much this would add to the difficulty of studying mediaeval writers for historical and theological purposes is very evident. Of course, the difficulty might be, to some extent, overcome by the insertion of copious foot-notes to assist us weaker brethren; it then becomes a question of space and expense, which I have no doubt the majority—the "historians, philosophers, theologians, and dogmatists"—would be willing to share, in order to satisfy the important aims of the philologist and lexicographer.

To the latter the most critically perfect text would, I suppose, mean the most accurate reproduction of the "best" MS. with as wide a range of readings as space or existing MSS. would permit. But a critical text to the "historian, philosopher, theologian, and dogmatist" means, I venture to think, something in addition to this; the editor must have a knowledge of the history, philosophy, and theology of the period of the author whom he is editing. This is not only necessary in order that the editor may assist the reader to a due understanding of his author, but is an indispensable guide to the editor himself in the right reading of his MS. Without this historical and theological knowledge it is conceivable that the best palaeographer will go astray, or at least be unaware of errors or difficulties in his text. It is because Dr. Buddensieg seems possessed of this knowledge in such a high degree that I ventured, in the manner, perhaps, of the "dogmatist," to term his edition a "critical one." I am ready, at the same time, to confess that from Mr. Hessels' standpoint it may be valueless. Perhaps an editor may yet be found to fulfil the desires of both classes of readers.

If I may venture to trespass a little further on your space, I would point out a still more complete coincidence in words between successive anti-Roman writers than that referred to in my review of Dr. Buddensieg's book. Following up the hint given by Wiclif himself in the *De Ordinatione Fratrum*, that he had entered upon the labours of William of St. Amour, I have endeavoured to examine his works (which were published at Constance in 1620). Unluckily, I can discover no copy in the British Museum. In Brown's *Fasciculus*, however, there are two of his sermons, and into the second he has introduced the following sentence:—

"Ut Christus in sua predicatione idiotas et simplices eligit, ita e contrario Antichristus ad falsitatem suam astruendam, duplices astutos et hujus mundi habentes scientiam electurus est" (*Fasc. Rerum Expet. et Fug.*, t. ii., p. 52).

It is needless to point out how close these are to the words of Wiclif, written more than a hundred years after:—

"Christus elegit sibi discipulos simplices, ydiotas et mundi pauperes . . . et in introitu ad suam religionem fecit eos plus pauperes, ut patet Math. xix. . . . Papa autem elegit sibi plures quam duodecim cardinales, plus inclytos callidos et astutos," &c. (*De Christo et suo Adversario Antichristo*).

With regard to this, I can now give a still closer parallel than from the *De Anatomia Antichristi*—namely, from Hus's first sermon on the Antichrist, where we read in conclusion:

"Item ubi Christus eligit discipulos simplices, idiotas, mundo pauperes, et in introitu ad suam religionem fecit plus pauperes, ut patet Mathaei xix. Iste pseudo eligit sibi plus inclytos duplices, callidos et astutos."

Finally, Otto Brunfels in 1525, in his comparison of Christ and Antichrist, wrote of the former, "asciscit sibi pauperes discipulos, idiotas et simplices apostolos," while the latter "asciscit divites curtisanos," &c. It may, perhaps, be that these passages admit some explanation other than that of direct reproduction; if not, it is interesting to find the *Malleus Mendicantium* starting in the middle of the thirteenth century a catch-phrase, which, after passing through France, England, and Bohemia, was echoed in Germany in 1525!

KARL PEARSON.

A MISSING COLLECTION OF LATIN ANECDOTES.

New College, Oxford: APRIL 21, 1884.

Can any readers of the ACADEMY answer a question lately addressed to me by Prof. Wölflin, of Munich, and put forward also at the end of

the last number of his *Archiv*? A collection of anecdotes, "*De vestigiis philosophorum*," written by one Flavianus (probably a Nicomachus Flavianus: see Teuffel, 428, 1, ed. 4), is quoted by John of Salisbury, Walter Burley, and probably by Walter Mayer ("*De nugis curialium*," ed. Wright, in the *Epist. ad Valerium*, pp. 148, 149). Is the work quoted by any other writers? It was extant, probably, in the twelfth century, and may, indeed, still survive in some library. F. HAVERFIELD.

SCIENCE NOTES.

THE fourth edition of Henfrey's *Elementary Course of Botany* will be published early in May, by Mr. Van Voorst. The Morphology of Flowering Plants has been revised and added to by Dr. Maxwell Masters, who has also made great additions to the physiological portions, while Mr. A. W. Bennett has rewritten the sections relating to Cryptogamia. This new edition will be still further enriched with numerous illustrations.

MR. CLEMENT REID, of the Geological Survey, has contributed a very suggestive paper on "Dust and Soils" to the current number of the *Geological Magazine*. He believes that the formation of soil is not generally due to the weathering of the underlying rocks. In order to form a good soil, a mixture of materials from different rocks is necessary; and it seems that, on high ground, such a mixture can only be effected by means of wind. Mr. Reid therefore sees the origin of most fertile soils in the finely divided mineral matter and organic dust which is constantly present in the atmosphere, and was probably far more abundant in former periods, when the climate was colder. The author believes that it is "to the keen east winds of spring that we owe in a great measure the fertility of our country."

PHILOLOGY NOTES.

MR. FREDERIC PINCOTT, we hear, has removed one difficulty from the path of Vedic students by discovering the system on which the ancient Brahmins arranged the hymns of the Rigveda-sanhita. Prof. Max Müller suspected that they were arranged upon a definite plan; but no scholar, either European or Indian, has hitherto succeeded in discovering the clue to the mystery. Mr. Pincott has found that the first Mandala is a ceremonial liturgy, or ancient Prayer Book; that the Mandalas are themselves placed in a ceremonial order; that the tenth Mandala contains two separate collections of hymns; and that each individual hymn is placed where it is found in precise accordance with a law deduced from its *rishi*, its deity, its length, and its metre. The proof of the truth of Mr. Pincott's discovery is to be found in the precise accordance of the facts with the theory. No explanation of anomalies is needed; for, of the 1,017 hymns in the Rigveda, there is only one hymn which has a verse more than it ought to have according to its place. Mr. Pincott's plan will shortly be published at full length in the *Journal of the Royal Asiatic Society*.

MR. A. A. MACDONELL, Taylorian Teacher of German in Oxford, obtained last week, by examination, the degree of Ph.D. "*maxima cum laude*" in the University of Leipzig. His dissertation treated a Sanskrit theme, and the subjects of the *viva voce* were Sanskrit, comparative philology, and Old German. The examiners were Profs. Windisch, Leskien, and Hildebrandt.

GEN. FAIDHERBE, who is an authority on the native dialects of Algeria, has been elected a "membre libre" of the Académie des Inscriptions.

THE prize of £80 offered by the Académie des Inscriptions for a work on "The Rabbinical Geography of Europe during the Middle Ages" has just been awarded to Dr. Neubauer. The subject was one which demanded an extensive and minute acquaintance, not only with such well-known travellers as Benjamin of Tudela, but with mediæval Rabbinical literature generally, not excluding even the colophons of MSS. The sixteenth century is regarded as marking the close of the middle ages. The work is a fresh proof of the importance of Rabbinical Hebrew, not only for Biblical and ecclesiastical studies, but, as it would now appear, for geography also. It will be remembered that Dr. Neubauer's volume on *La Géographie du Talmud* was crowned by the Institut nearly twenty years ago.

A NEW edition of Prof. Sayce's book, *Fresh Light from the Monuments*, published by the Religious Tract Society last November, is about to appear; and a German translation of it, by Dr. Bezold, will be brought out at Leipzig by Messrs. Schulze in a few weeks.

FINE ART.

ITALIAN AND GERMAN BURIAL-URNS.

Ueber die Zeitbestimmung der italienischen und deutschen Haus-Urnen. Von Rudolf Virchow. (Berlin: Dümmler.)

THE journey recently made into Italy by Prof. Virchow has given occasion for a valuable treatise by him on those strange, hut-shaped burial-urns which are found both on Italian and North-German ground. In the Etruscan Room of the British Museum two of them may be seen. They have the form of cottages, with a high, raftered roof, the slanting front of which is so ornamented as to represent a garret. There is a door—once secured by a metal pin passing through two rings at its sides—which served for the introduction of the ashes of the dead after cremation. The whole looks remarkably like a miniature of many a modern peasants' hut; yet it is undoubtedly of great antiquity. As to the garret-windows of these hut-urns, Dr. Schliemann (*Troja*, p. 126) holds a different view. In his opinion, the marks in question are rather a mystic sign, like the *svastika*. To my mind, the hut-urns I have seen appear to be provided with windows; and this is the view held by Pigorini and Sir John Lubbock, as quoted by the discoverer of Troy himself.

I will observe here that one of the hut-urns in the British Museum—that presented by Mr. W. R. Hamilton—has five roof beams; the other three. Prof. Virchow's statement, founded on the drawing he had seen, attributes three beams to each of the urns. His description, therefore, is so far to be modified, though the point is not of any importance. One of the urns still shows a gable-end of beams laid cross-wise, with a kind of horn-like termination. On the other gable-ends these horns are broken off. It may be useful in this connexion to refer to a passage in *Beowulf*. There Hroldgar builds a hall named Heorot—that is, Hart. It is called "the house rich in horns," on account of its being adorned with stags' horns, or because of the battlements being horn-shaped. A similar custom exists as far as Madagascar and Siam. So I gather from a recent article in the *Antananarivo Annual*.

In his *History of Ancient Pottery*, Dr. Samuel

Birch looks upon the house-shaped urns discovered in Germany as "distinctly Teutonic." They occur, he says, in the graves of the period when bronze weapons were used, and before the predominance of Roman art. A very curious specimen of this kind, supposed to represent a lake-dwelling, is in the Museum at Munich. It is—Dr. Birch remarks—formed of seven cylindrical huts and a porch, and is ornamented in front with a spiral device of the character of the bronze and even iron period. Prof. Virchow mentions a fact which, considering how persistent popular traditions and customs are, even when their cause and reason have long passed away, may help to throw some light on the question at issue. He points out that the money boxes made of clay, which are "even now in use in many places of Northern Germany," are often exactly of the same form as the hut-shaped fire-burial urns. I, too, remember these clay boxes in South-western Germany. Some of them were house-shaped in the usual form; others were globular, like the huts of various aboriginal tribes. With the eminent Berlin Professor, I believe that the oldest German house-form must not—as Weinhold seems to think—exclusively be sought in the imitation of a waggon. The tribal development of the vast Teutonic race has been very diverse from the earliest times. There are house-forms even now in the Black Forest and in Switzerland which suddenly seem to transplant us to farther Asia, and the models of which, for aught we know, are of most ancient traditional inheritance.

As to the urns discovered in Italy, they have been held by some to be Etruscan, by others pre-Etruscan, or archaic. Giuseppe Tambroni, however, had already, in 1817, attributed them to the invasion of Germanic tribes during the Great Migrations. A passage in Prokopios' *Gothic War* (iii.), referring to King Totila's army, is appealed to as a partial confirmation. The controversy about the origin of these peculiar urns has been a lively and interesting one. Some of those who maintain the Teutonic theory point to the fact of German *coloni* and prisoners of war having been settled in the provinces, and even in the very heart of the Roman Empire, ever since the time of Marcus Aurelius.

In the *Zeitschrift für Ethnologie* of 1880 (vol. xii.) Prof. Virchow gave a short description of the German hut-shaped burial-urns. He regarded them, at that time, as a "contribution, after all, to our knowledge of the ancient Germanic house." At most, he concluded, they were of the third or fourth century before the Christian era. As to the assumed Teutonic origin of the urns found in Italy, he pronounces, in the treatise before us, against that view, as Tisch and others have also done. "If," says Prof. Virchow,

"any direct connexion had existed at all, it would be easier, and more in agreement with facts, to look upon the models for the German hut-urns as Italian articles of import, than to assume the contrary. The models for the Italian hut-urns I would be inclined to seek for in Asia Minor. There, the house-form was already introduced at an early time for the structure of graves."

This view Prof. Virchow seeks to strengthen by

a parallel drawn between the ornamentation of the urns of Alba Longa and that of the whorls of Hissarlik found by Dr. Schliemann in his famous excavations. It may be remembered that Asia Minor, in ancient times, was largely occupied by a Thracian race, closely akin to the Germans. Now, in the earlier strata of the Etruscan nation, which is known to have gradually arisen from a mixture of altogether different races, we find a Lydian (that is, Thracian) element. May, then, the similarity of the hut-urns traceable between Northern Germany and Italy perhaps be explained by the branching off, in remote antiquity, of two tribes of the same blood, one of which went from Asia Minor, by sea, into the peninsula south of the Alps, while the other made its way to the north? So far as we know at present, the hut-urns do not occur in the territory between Northern and North-eastern Germany on the one hand, and Italy on the other. This, again, might be explained by the fact of a Celtic nation having once occupied the intermediate ground. Kindred tribes of Thrako-Teutonic affinity, though separated territorially, would thus have preserved a common tradition in sepulchral structure. KARL BLIND.

MASPERO IN UPPER EGYPT.

Westbury-on-Trym: April 21, 1884.

THOUGH he started late this year for his official Nile trip, and has returned early, M. Maspero has had a most successful campaign. He comes back rich in new acquisitions for the Boolak Museum, and richer still in the yet untold wealth of one of the most extraordinary discoveries ever made on Egyptian soil. To find an inviolate sepulchre, or a group of inviolate sepulchres, of any value is much in these days of universal pillage and illicit sale; but this time M. Maspero has discovered an entire necropolis, the mere existence of which has remained unsuspected by tomb-breakers and depredators, both ancient and modern. This new field of research is close to Ekhmeem, a busy provincial town of Upper Egypt, on the right bank of the Nile, about 129 miles below Thebes. The present town occupies the site of the ancient Khemmis or Khemmis, a name which in Coptic became Chmim, and which is perpetuated to this day in the Arabic Ekhmeem. Identifying Khem, or "Min" (the tutelary deity of Khemmis), with their own Pan, the Greeks called the town Panopolis, and the province the Panopolite Nome. The necropolis discovered by M. Maspero appears thus far to belong to the Greek period, though it is reasonable to suppose that the progress of the excavations will disclose a substratum of earlier interments. The funerary riches of the spot are well-nigh incalculable. The sepulchres seem to be of the nature of great family vaults, or catacombs, rather than isolated tombs, as elsewhere. Five of these vaults, opened under M. Maspero's supervision, contained 120 mummies, all perfect; and, in the course of only three hours' survey, he discovered the position of a hundred more such vaults, every one intact. These particulars, derived from a private letter to myself, I give in M. Maspero's own words:—

"Je n'ai pu voir par moi-même que cinq puits renfermant environ cent-vingt momies intactes; mais j'ai reconnu en trois heures l'existence d'une centaine d'autres puits encore vierges. Un calcul rapide me permet de penser qu'il doit y avoir là cinq ou six mille momies, et probablement davantage, à moins que les parties de la nécropole que je n'ai pas eu le temps d'examiner n'aient été violées jadis."

In an ancient Egyptian cemetery, as in a

modern European cemetery, there are naturally more poor burials than rich ones; and of these five or six thousand mummies it is not to be supposed that more than fifteen or twenty per cent. will prove to be of value, either as specimens or for the objects buried with them. But, even so, the necropolis of Ekhmeem may be expected to yield more treasures in the way of papyri, amulets, and jewels than have ever before been discovered. It is in tombs of this period, be it remembered, that papyri containing fragments (some hitherto unknown) of Sappho, Anacreon, Pindar, Alcman, and even of Homer have been found. Here, then, if anywhere, besides Egyptian writings of a religious and historical character, we may hope for the discovery of some of the lost works of the cyclic and other Greek poets. That Khemmis was a favourite resort of Greek settlers, and that the Egyptians of Khemmis, according to Herodotus, were more tolerant of Greek customs than the natives of other cities, are facts in favour of this interesting possibility.

But M. Maspero's discoveries do not nearly end here. Some inviolate sepulchres of the pyramid period have rewarded his explorations in the inexhaustible burial-fields of Sakkarah and Dashoor. An inviolate tomb of the time of Pepi I. (VIth Dynasty), discovered on April 6, was found to contain three sarcophagi, two in wood and one in limestone. The brick vaulting unfortunately fell in during the process of excavation, and one of the two wooden sarcophagi, with its mummied occupant, was entirely crushed. The two others escaped. The limestone sarcophagus is covered externally with paintings, and with religious texts written in a fine hieratic hand. The tomb contained, among other funerary objects, seven little model-boats, five of which are perfect. In one of these boats, a miniature Ka-statue of the deceased receives offerings and worship; in another, a tiny model of his mummy is seen lying on a funeral couch. From amid the *débris* of the crushed mummy-case M. Maspero recovered a fine necklace, or collar, of gold, with clasps formed of hawk's-heads, of which he remarks that it is the only specimen of this pattern that he has ever seen. Continuing the latest work of Mariette, he has also opened some twenty more mastaba-tombs, one of which has yielded an inscription showing that the pyramid of King Seneferoo is one of the Dashoor group. This epigraphic discovery finally disposes of the claim of the pyramid of Meydoom, generally attributed to that very early monarch; but it must not be forgotten that M. Maspero's latest utterance on the subject of Meydoom, its pyramid, and its necropolis assigned the whole group (including the tomb and statues of Rahotep and Nefer-t) to the period of the XIIth Dynasty.

AMELIA B. EDWARDS.

THE FINE ART SOCIETY.

AN exhibition, suggested probably by the famous *cent chefs-d'œuvre* which M. Petit gathered last year in his gallery at Paris, is the present attraction of the pretty little rooms at the Fine Art Society. "A hundred pictures by a hundred artists" is an alluring title; and though they are all of small size, and some are not by any means fine specimens of the painters, the collection is a pleasant one. We are first met—that is to say, if we go round with the Catalogue in orthodox fashion—by a sweet face of an English girl, crowned with primroses, to which Mr. Frank Dicksee has given the name of "Spring;" and this divides two of the best landscapes here—one of Mr. Leslie Thompson's charming views of English scenery with blue mists rising behind the green trees, and one of Mr. Adrian Stokes' vivid and luminous bits of France, "The Last Mill at Pont Aven." Farther

on, two pictures of children by two ladies have special attraction. These are Mrs. Alma-Tadema's "Naughty Child," nicely painted, and very Dutch, and Miss Dorothy Tennant's "A Weight of Care," a little girl carrying a big baby, well drawn, and very English. Fronting us, as we turn the corner, we come upon a masterly study of a Venetian girl, "La Bella Mora," by one of the most promising of young artists, Mr. S. Melton Fisher. It is so pure and fine in colour, so fully felt and firmly realised, that it puts its surroundings into the shade. It must not, however, blind the visitor to the near presence of a capital piece of humorous character, by Mr. W. F. Calderon, the young son of the Academician, "A Pearl of Great Price," where we see two boys clubbing their money for the purchase of a puppy. The attitudes and expressions of the boys and the dealer and the dogs are natural and freshly studied. Passing by a good deal that is mediocre and a good deal that, though worthy of the artists, does not call for comment, we find a work of Mr. John Collier which has all his usual force with something more than his usual refinement. This is "Psyche bound in the House of Venus," an illustration of the *Epic of Hades*. The face, though scarcely representing the Psyche of our imagination, is beautiful and fine in expression, and the bust is firmly but delicately modelled. Of the rest of the oil paintings none more deserves to be singled out for notice than Mr. T. B. W. Forster's view of a "brimming river," called "A Cloudy Day on the Seine." This artist is, we believe, the father of Miss Mary Forster, one of the late acquisitions of the Royal Society of Painters in Water-Colours, and we recognise much the same tender atmospheric quality in her drawing of "Villequier, Seine Inférieure," which is one of the gems of the other room. This is devoted to water-colours, the beauties of which we must leave the visitor to discover, warning him only not to leave unseen Mr. H. G. Hine's "Corfe Castle" or Miss Mary L. Gow's "A Letter for You," a very tender and beautiful study of childish expression.

NOTES ON ART AND ARCHAEOLOGY.

WE understand that Mr. W. M. Conway, having recently discovered a number of portraits and miniatures of the Penn family in a country house in Ireland, intends to leave England next week on a visit to Philadelphia, for the purpose of studying the Penn collections there.

PROF. C. T. NEWTON will begin, on May 2, a course of lectures on "Greek Myths, as illustrated by Vases," at University College, London. The first lecture is open to the public without payment or ticket.

MR. HENRY LASSALLE announces an Illustrated Catalogue to the forthcoming exhibition of the Royal Academy. Sketches of their pictures made by the artists will be reproduced in facsimile by the Lefman photo-etching process.

THE choice collection of engravings dispersed last Tuesday at Christie's sale-rooms realised good prices. A set of "The Elements," after Cipriani, went for £12 1s. 6d.; "Nymphs Bathing" (set of four), £10; "Lady Heathcote," in colours, £6 16s. 6d.; and a beautiful portrait of Miss Farren, £26 5s.

THE centenary of the birth of T. M. Richardson, sen., the most eminent landscape painter the North of England has produced, will be celebrated in Newcastle, on May 16, by the opening of an exhibition of his works in oil and water-colour. The exhibition will be held in the Central Exchange Art Gallery, a magnificent room with ample top lights; and its promoters, Messrs. Barkas & Son, have already

secured the loan of over a hundred examples of the artist. They will be glad to correspond with any gentleman possessing pictures by Richardson whom they have not been able to communicate with.

THE sale of the remaining works of the late Alfred P. Newton, already announced in the ACADEMY, has been postponed from April 16 to April 29.

THE Congrès archéologique de France visits the Ariège this year. The centres for excursions are Pamiers, May 23 to 25; Foix, May 25 to 28; St-Girons, May 28 to 30. The programme, which is very complete, invites studies of the prehistoric archaeology of the district, of the Gallo-Roman period, of the architecture and art of the Middle Ages and of the Renaissance; while ethnology, dialects, folk-lore, geography, and topography also receive attention. The subscription is 10 frs., and demands of "adhésion" are to be addressed to M. Lafont de Sentenac, trésorier du Congrès, à Foix.

By a stupid mistake we ante-dated by a week the exhibitions of the two water-colour societies. They both open to the public next Monday, April 28.

MUSIC.

STANFORD'S "SAVONAROLA."

THREE years ago, when Mr. C. V. Stanford's "Veiled Prophet of Khorassan" was produced at Hanover, the work was recognised as showing signs of remarkable promise in a young and comparatively inexperienced composer. Since then the progress which Mr. Stanford has made has been one of continuous development. His Orchestral Serenade, performed at Birmingham in 1882, has been heard in most of the musical centres of Europe and America; and next week Mr. Carl Rosa, by bringing out "The Canterbury Pilgrims," will at length enable a London audience to judge of the capability of the young composer in the sphere of Opera. It is not given to every composer to have two new and important works produced within ten days of one another, but this is what has fallen to the lot of Mr. Stanford. And, if his "Canterbury Pilgrims" achieves anything like the success which attended the production of his "Savonarola" at Hamburg on April 18, his position among operatic composers will be, if not unprecedented, at all events extremely remarkable, and the musical public will be justified in regarding him as the mainstay of the Opera of the future.

In "Savonarola" Mr. Stanford has been fortunate in finding in Mr. Gilbert à Beckett a librettist who combines a considerable amount of poetic ability with sufficient skill as a dramatist to enable him to surmount the difficulties which beset the choice of subject. Founding his book on the youthful love of Savonarola for a rich member of the del Sarto family, Mr. à Beckett has divided the work into a Prologue and three acts, the scene of the former being laid at Ferrara in the year 1475, and of the latter at Florence in 1498. The story is shortly this:—Savonarola, a young student, has been engaged to instruct Clarice del Sarto. A mutual passion is the result, but Savonarola's suit is rejected by Clarice's father, by whom she is betrothed to Giovanni di Rucello, a Florentine nobleman. The lovers meet at night for a farewell interview, in the midst of which they are surprised by Rucello. An encounter is imminent, when a procession of Dominican monks crosses the stage, singing their solemn hymn, "Angelus ad Virginem." Clarice vows to Savonarola never to become the wife of Rucello, and he in return promises to save his life by flight from Ferrara. After a passionate farewell, Savonarola is left alone on the stage. At first he repents his promise

to Clarice; but, as the Dominican hymn is faintly heard in the distance, he breaks his sword, and devotes himself and his love to Heaven. During the twenty-three years which elapse between the Prologue and act I., Clarice has married a member of the Strozzi family and died, leaving an only daughter, Francesca, who has been brought up under the influence of Rucello to hate the Piagnoni and their leader, Savonarola, who has now become Prior of St. Mark. Rucello, plotting vengeance, sends Francesca on a secret embassy to the Medici, who head the faction against the Prior. Francesca is seized and brought before Savonarola as he is engaged in quelling a tumult which had arisen from the procession of his boy-messengers collecting "vanities" to be destroyed by fire. Savonarola at first orders her to prison, but, as she is being taken away, asks her name; Rucello replies that she is Clarice's child. Overcome for a moment, the Prior orders her release; but, stung by the taunts of Rucello, he recovers himself, and Francesca is led to prison as the curtain falls. The second act takes place in the cloister of St. Mark, where the monks are besieged by the fickle populace. Francesca, set free by Rucello, is struck with repentance, and hastens to the monastery to aid Savonarola. But the doors are broken down, the leader of the Piagnoni, Sebastiano Maraffi—who cherishes an unrequited affection for Francesca—is killed, and Savonarola gives himself up to his enemies. The last act opens in the prison. After a touching scene with Francesca, curtains fall from both sides of the stage, while the orchestra plays a solemn march. When the curtains are drawn again the scene represents a street leading to the Piazza della Signoria at Florence. The procession leading Savonarola to execution is met by Rucello, who triumphantly insults his conquered foe; but the populace heap terrible maledictions on his head, and he slinks off as Savonarola is led away, leaving Francesca alone on the stage. As the light of the flames from the place of execution illumines the scene, Francesca falls lifeless to the ground.

In setting this picturesque and dramatic story Mr. Stanford has not been slow to avail himself of the opportunities it affords for the display of his talent. It is impossible to judge of so important a work from a single hearing; but, though all was good, certain scenes were conspicuous at the first performance by the effect they produced. In particular, the whole of the Prologue, Francesca's apostrophe to Florence, Sebastiano's prayer, Rucello's denunciation of Savonarola, and the splendid scene in the first act, where Savonarola first appears as a monk, the address to Florence and the *ensemble* in the second act, and march and concluding scene of the third act created a deep impression on an audience not usually remarkable for enthusiasm. An examination of the score would probably reveal beauties which passed unobserved at the first performance; but, as the work is announced for production at Covent Garden by Herr Franke's Company in June, an opportunity will soon be afforded of becoming better acquainted with it. The general impression produced at Hamburg was that Mr. Stanford had treated his subject in a style marked by great earnestness of purpose and intensity of feeling. There is not a note throughout the work which panders to a vulgar taste; there is no "ear-tickling" or mere writing for effect, but the melody which is to be found on every page of the score never intrudes itself for the sake of mere tune. The dramatic action is never retarded by the musical form, but the balance between drama and music is consistently maintained throughout; indeed, the whole work might fitly be classed as a "Music-drama," if that term had not been appropriated by Wagner, to whose style, by-the-way, Mr. Stanford ex-

hibits no leanings. Of the performance it may be said that it was, on the whole, satisfactory. The title-part was sustained by Herr Ernst, a young tenor with a fine voice and possessing considerable dramatic power. The dual part of Clarice and Francesca was filled by Frau Sucher, who sang in London two seasons ago; and the parts of Rucello and Sebastiano were taken by Herren Krauss and Landau, who are also known to English audiences. All these artists acquitted themselves well, though Mr. Stanford's music demands more power of *cantabile* singing than is possessed by the modern German declamatory school. The orchestra, led by Herr Sucher, seemed deficient in the tone and power of its strings, so that much of the instrumentation, and notably the short overture between the Prologue and act I., failed to make their due effect. The very important choruses were, on the whole, well sung, though if a little more spirit had been infused into the acting of the stage crowds the result would have been better.

"Savonarola" was received by a full house, with every mark of success. The composer and the principal performers were called before the curtain repeatedly after each act; and, at the end of the Opera, Mr. Stanford shared with Herr Sucher (for whose benefit the performance took place) the usual German tribute of floral crowns and wreaths.

W. BARCLAY SQUIRE.

CARL ROSA OPERA AT DRURY LANE.

On last Thursday week (April 17) Mr. Carl Rosa reproduced "Colomba," and the composer came expressly to London to conduct his work. The marked attention of the audience and the calls at the end of each act gave all the appearance of a first night. The success of "Colomba" on this evening—and it was a genuine one—is an encouraging sign of the times: Mr. Mackenzie's first Opera shows real signs of life. We would not for a moment imply that it was in any way a failure last year; but then there was the first enthusiasm of friends and well-wishers, and especially the charm of novelty. The work now stands more on its own merits, and danger threatens it from only one quarter. The composer is himself at work on a second Opera which probably will prove a formidable rival. Mr. Mackenzie has made cuts and alterations in the score of "Colomba" which seem to us in almost every case improvements. The performance was a good one, though not quite equal to the representations of last season. Mme. Marie Roze as the heroine showed herself a clever and graceful artist; but Mme. Valleria, who took the part last season, gave a more powerful and characteristic picture of the maiden thirsting for revenge. Mlle. Baldi, Miss Clara Perry, Mr. Ludwig, and Mr. Barton McGuckin were again the Lydia, Chilina, Giuseppe, and Orso, and all acted and sang exceedingly well. A word of praise is also due to Mr. Pope as the Count de Nevers, and especially to Mr. Barrington Foote as Savelli the brigand.

On Friday evening there was an excellent performance of Ambrose Thomas's charming Opera, "Mignon." Miss Clara Perry as the heroine did full justice to herself. Mme. Georgina Burns (Filma) and Mr. Barton McGuckin (Wilhelm) well deserved the applause bestowed on them. The Opera was conducted with skill by Mr. Goossens.

Mr. A. Goring Thomas's "Esmeralda" was given for the first time this season on Tuesday evening. When the work was produced in 1883, we thought the merry chorus forming the conclusion of the fourth and last act an artistic mistake. The composer has taken it away, and music and words as they now stand are far more in accordance with the dramatic situation; some changes, too (though of less importance),

have been effected in the second act. The performers were nearly the same as last year, and the principals—Mme. Georgina Burns, Miss Clara Perry, and Messrs. Barton McGuckin, Ludwig, and Leslie Crotty—again received much applause; Phœbus's song, "O vision entrancing," in the second act, did not escape the *encore*. The orchestral accompaniments were at times not altogether satisfactory. Mr. Thomas has reason to be proud of the success of his Opera at home and abroad, and we hope that his next piece will prove that "Esmeralda" was but a stepping-stone to higher things.

RECENT CONCERTS.

THE last Saturday Concert at the Palace was given on April 19. The programme included Liszt's Symphonic Poem, "Les Préludes," and it was well performed; also Beethoven's "Pastoral Symphony." The latter work has often been played with greater effect at the Palace. The noise of the workmen outside the concert-hall preparing for the International Exhibition had proved a source of annoyance to the conductor during the first part of the concert, though he left his desk and obtained silence before commencing the Symphony. The vocalists were Miss Elly Warnots and Herr Max Friedländer. The latter sang two songs by Schubert and a ballad by Carl Loewe. This composer's music is little known in England, but if his other songs are all as long and as dreary as the "Archibald Douglas" it is not surprising that they have been neglected. Herr Friedländer's voice is not of very good quality or of great power, and his singing was therefore not very attractive. The season just concluded has been singularly uneventful, and it is to be hoped that Mr. Manns will discover some "new treasures" for the next series. It can no longer be said that novelties frighten the people away. The history of the last two or three seasons tells a different tale, and the concerts have never been so thinly attended as since last Christmas.

The first Richter Concert was given at St. James's Hall last Monday evening. The attendance was not up to the usual mark. Good orchestral concerts in London are rare things, and one naturally expected to find every seat occupied. The prices of admission are high; and, therefore, the concerts have been frequented hitherto by persons who take real interest in musical art. We may be wrong, but we fancy that Herr Richter somewhat disappointed the public who would support him by the programme of the first concert. The Wagner selection was not particularly interesting. The "Huldigungs-Marsch" is not very attractive in a concert-room; the "Faust" Overture is not one of Wagner's most characteristic compositions; and the Vorspiel "Parsifal" appeals more especially to the few who have made the pilgrimage to Bayreuth. And then, again, the "Hungarian Rhapsody" No. 1 in F of Liszt is not a piece of sufficient importance for an opening night. It is a clever composition, and brilliantly scored, and one can hear it once, or even twice, with pleasure; but the success which Herr Richter obtained with its two seasons ago was a passing, not a permanent, one. We are speaking of its failure to draw the public, but we must also protest against the place it occupied in the programme: the merry Gipsy tunes came immediately after the solemn "Grail" music. The concert terminated with the "Eroica." The performances were excellent, and we frankly discuss the programme scheme because the Richter Concerts deserve, and should command, success.

A new work by Sir G. A. Macfarren was performed at the concert given at the Crystal Palace last Wednesday afternoon on the occasion of the opening of the London International

and Universal Exhibition. This was the "St. George's Te Deum," written expressly for the inauguration day. The prelude with which this work opens is of a somewhat extraordinary character. The national airs of Germany, Russia, Denmark, France, and England are played by military bands, and strung together by short and unimportant passages for the ordinary orchestra. As an introduction to a "Te Deum" this sort of Babel mixture seems quite out of place. If the composer had wished to celebrate the meeting of nations, he ought to have written an Overture as a *pièce d'occasion* not only introducing the various national tunes, but developing and working them together by the aid of counterpoint. As the prelude now stands, quite apart from its inappropriate character, it is feeble and patchy; and the conclusion seems a warning to foreign countries that England is still "la première nation du monde," for two military bands united, together with the orchestra, thunder out the "Rule Britannia." The rest of the work may be briefly described. There is plenty of fugal writing, at times clever, but nearly always exceedingly dry. There are some graceful passages in one or two of the numbers, such as the trio with chorus "O Lord, O Lord," and the soprano solo "Vouchsafe, O Lord;" but as a whole we must frankly say there is little charm and no inspiration in the music. The orchestration does not please us; it is either noisy or monotonous. The "Te Deum" was well sung with the exception of the tenor voices, which occasionally dragged. The solo vocalists were Mdme. Albani, Mdme. Patey, and Mr. Santley. The work was much applauded, and the composer was called for at the close. The whole of the concert was skilfully conducted by Mr. Manns, who had under his direction a body of over two thousand performers, vocal and instrumental.

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